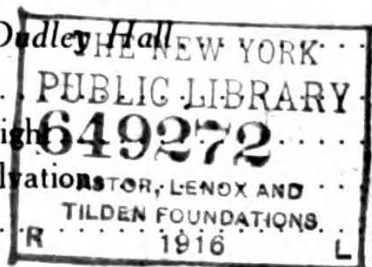


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# UNITY

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## A MESSAGE TO THE LONELY

HORATIO W. DRESSER



HERE IS no situation in human life that more readily wins our sympathy than the struggle of the lonely soul laboring in silence or in self-imposed solitude to conquer forces whose scope is beyond the individual's power. We admire the courage of the one who is determined to win the good fight alone. We know that certain victories are best won in solitude. No one of us can live for another. No one can think or will for another. There are matters that must be threshed out alone. Yet many an earnest person is trying to conquer tendencies or to break free from imprisoning conditions that cannot be mastered alone. It is well to consider these matters somewhat closely in order that we may see what we ought to face alone, what not.

It is almost a truism to remark that man is a social being. This is a very ancient truth. History proves it, common life everywhere illustrates it, a study of our own nature confirms it. We know too, how dear to our heart is every tie that unites us with social life, through friendship, through service and the home. We love the homely things of life, the common tasks that draw us into close co-operation with our fellows. The tasks of the day are never half so dull as when performed alone. We cling to everything social above multitudes of attractions in our daily existence. We bespeak the social, we praise it, sing about it, and become absorbed in reading about it in works of fiction. Yet with all this wealth of social life many of us do not half realize how profoundly true it is that we are "bound each to each" by ties of a life which all men share and through which we are

"all members one of another." We fail thus to realize our true estate because we stop with the visible world, neglecting the intimate ties that unite us in mental life, in the heavenly kingdom which is not only within us but around us. Truly to realize the meaning of one's social selfhood is to start with the thought of the heavenly world, to remember that we are spiritual beings open to influences that are ever ready to help us in the hour of need.

Try, if you can, to isolate a temptation, even the most subjective, private temptation you ever had in your life. You know well enough that every human being has been more or less under the same trial, even those men ordinarily set apart as if they had never known a struggle. You know that thousands today are meeting this same trial of faith and power, and that an inner affinity exists between them. You also know that the same sources of spiritual life are open to all; that all are strengthened by each one who turns toward the source of light and life within.

It is impossible to discover a temptation, tendency or instinct, even in the ~~most secret recesses~~ of our nature, that is not connected in the most vital sort of way with the race, its present estate, its history, and with its ideal. In our language we share the gifts of the race, in our inmost thoughts, in our will to ~~obey~~, even in the power we exert when we endeavor to conquer. The tendency in question is not of our mere self, even though it pertains to the telling of a secret lie or to some hypocritical pretense on our part. Even while we are thinking about the matter in solitude we are communing with others. Hence, it has been truly said, "Man is never less alone than when alone." And yet unmindful of all this, there is many a well-intentioned person struggling to conquer as if the present contest bore not the slightest relation to any other person.

Should we then come out into the light with all our struggles, confessing our temptations to others? That does not follow. There are times for consultation with the wise, times for intimate conversations with a friend, and "confession is good for the soul." But the first point is to see that

the matter in question is social; that it can neither be understood nor conquered alone. The second is to see its meaning in relation to heavenly guidance and regeneration. For we have the needed resources within ourselves. It is chiefly a question of seeing the self in its true light.

The lonely soul, struggling to conquer a temptation apart from all social help, is apt to indulge in a great deal of mistaken self-condemnation. Distressed at the presence of a trial which seems to be peculiar, or a temptation that causes a sense of shame, this poor mortal seeks to bear the blame for a tendency which is in reality connected through heredity with father, mother—any number of ancestors. Thus under misapprehension, and taking matters home, the besieged soul becomes discouraged, weighed down by a sense of sin. Hence, victory seems out of the question.

Very important for all who in any way have thus separated themselves from the helping hand is the discovery that many of the faults and passions which they enlarge upon and condemn are really not parts of their nature in the best sense. To condemn a tendency is already to set it apart as foreign to all that one wills to be. One struggles away from this impulse precisely because the true self has already cast it off. The true self is untouched by this social impulse. The true self refuses to identify itself with this condemned tendency. The true self identifies all its powers with the ideal. If the soul had been regarded in the ideal light, this old tendency never would have seemed to possess the power it has. Why then should one condemn oneself? Why not rather strengthen the ideal by positively turning to it every time there is a temptation to regret or to condemn?

These trials which loom so large when we regard them at close range are likely to be little more than old phases of our nature brought to the surface and in process of being thrown off. To enter into these processes is to be drawn back into the old. To enter into them is to become solitary, troubled. Illusion follows illusion, if we look that way. To look the other way is to find ourselves out in the social light of communion with kindred souls, near the divine Spirit.

The lonely soul, because too much with his own mental and bodily states, is likely to mistake these for spiritual states; hence to indulge in still further condemnation, because they seem so inferior. Such a one needs, in the words of the Psalm, to be "set in a large place," to be opened out from within, set free from narrowing subjectivity through recognition of the ever-present nearness of God. Even the lonely soul bowed down with grief is in some measure a victim of wrong perspectives. No personal state can be truly estimated when one is very much alone.

The same is true of believers in divine guidance who live too much by themselves. For if there is time to watch the inner play of feeling, if there is plenty of money and every luxury to foster these inner feelings, this unhealthy inner condition will interfere with the inner vision; hence merely personal sentiments will be mistaken for guidances. True guidance is social; it pertains to many people, and in a way to the whole. If you would obtain it, come out into "a large place," mingle with your fellows more, and forget yourself through service.

There is no good reason why any soul, however solitary, whatever the ill, should be solitary or alone. No barriers of space or time can keep us from the heavenly resources. We begin to draw on them the moment we enter "the large place" and begin to realize the nature of the true self. We are not alone when apparently so. For better or worse we are always social beings, social in whatever we do: why not make it "for better"? What a load of self-condemnation falls off our shoulders when we begin this change. If there remain problems which you feel that you simply must face "absolutely alone," as you heedlessly say, then realize that the best kind of solitude is communion with God, that you may hear just the word that is for you. You are alone, relatively speaking, merely because you have thrown off atmospheres and influences which you are more or less aware of in favor of others which as yet you know little about. But you are really much less alone, if you could but see.

# TEMPLE TALKS

CHARLES FILLMORE

## MAN'S TRUE AUTHORITY

Establish my footsteps in thy word; and let not any iniquity have dominion over me. Redeem me from the oppression of man: so will I observe thy precepts. Make thy face to shine upon thy servant; and teach me thy statutes. Streams of water run down mine eyes, because they observe not thy law.—Psalms 119:133-136.

And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.—Matt. 7:28-29.

And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.—Mark 1:23-27.

And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick.—Luke 9:1-2.



HERE IS a tradition that in the building of Solomon's temple, the workmen had delivered to them from the quarry a finely carved stone for which no place was found. It was laid aside and forgotten. Finally, at the completion of the temple, it was discovered that a stone was lacking. Some of the workmen remembered this stone which had seemed useless, and when it was taken from the rubbish it was found to be the very cap-stone.

This story is used to illustrate some neglected, but important power in man. We find we are putting aside something needful in the development of the spiritual man, and

that is dominion, authority. It has been submerged in man's consciousness by the great bustle going on around him, and he knows but little about it in its relation to spiritual powers. Dominion has been placed on the outside of man, and he is not aware of the force and power of the dominion which is his in his inner mind.

\* \* \* \*

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Power and dominion over every thought and feeling is given unto man by the Spirit. Our prayers, affirmations and aspirations should all be pervaded by the Spirit of power and authority. Prayer is something more than supplication. It is an affirmation of truth which eternally exists, but which has not yet come into consciousness. It comes into consciousness by affirmation.

As individuals, we are living under limitations of many kinds. We are dominated by our ancestors, and are constantly deferring to their opinions. We speak of this or that trait as having been inherited, and give our forefathers authority, thinking that what they had we must have. Again, we are under parental authority, and are taught that we should obey the fleshly paternity regardless of its ignorance. I once heard of a child who absolutely refused to do something he had been told to do. When reprimanded for his disobedience, he said to his father, "Do you mind *me*?" Probably the father had never thought of that. The child has a mind as well as the parent. As parents we consider it our privilege to dictate to and domineer over our children. We feel that we must exercise our authority. This is bondage, slavery. The true family relation is based on a recognition of equal rights.

Then we are under the authority of government. The legislature is constantly making laws that dominate us. We are also bound by religious teachings, the authority of the



saints, the Bible, and traditions. Again, men talk about being free and boast about living in a free country, while all the time they are in bondage to appetite and passion. They are like the Jews who said they were Abraham's seed, and were never in bondage. Jesus answered them, "Whosoever committeth sin is the servant of sin."

We are told when the fashions change and we meekly follow. We must dress in a certain way, and act in a certain way, and so rigid is the unwritten law that we bow and cringe under it, fearing to disregard it, yet feeling the inner protest and the prompting to exercise our own authority and be free. Henry Ward Beecher said there was one family in his congregation he loved to visit, because when he was there he could eat with his knife. We are all slyly looking for that family. Few of us are up-to-date on the latest fashion in table manners, but watch the other fellow to see whether or not he eats the garnish with the salad.

Why not be absolutely free? Jesus Christ was not an educated man, yet he associated with the cultivated, the rich and the poor. He must have reached a point in naturalness where the Divine Natural taught him manners.

\* \* \* \*

In wireless telegraphy there is frequently great confusion because of many stations sending out messages into the ether at the same time. The same conflict and confusion is in the thought atmosphere of the race. All are sending out messages, and in the confusion man has lost the ability to receive from the Spirit. In our ignorance we are dominating and confusing one another, and laying down this law and that, and saying that this rule of action or that shall prevail.

When scientists learn more of the laws of the universal ether, they will find that wireless messages will not interfere, when each station has its own spark-rate. The different rates of vibration will find room in the ether without conflict. This law inheres in thought radiations, and Jesus understood it. When he sent out his word it produced effects, because

it was rightly timed. It was timed and tuned to the Universal. He called, "Come unto me all ye that labor and are heavy laden, and I will give you rest." All who are in bondage to outside authority, all who are bound hand and foot by man-made law, come; enter into the consciousness of Jesus Christ and be free. This is easy, because the "place" of mental and spiritual thought-action has been fixed and we enter into it as we would into a house that has been built for us. Say, "I have the mastery over every thought and feeling." This is the starting place. You enter in by your word of acknowledgment. To all who enter into this place Christ gives power—power to heal the sick, power to cast out devils. The devils are in ourselves. They are fear, anger, jealousy, and other like traits. We have power and authority to cast these out. As you speak your word they may tear you, and ask you by what authority, but they know your God-given dominion, and will soon acknowledge it and come out.

\* \* \* \*

Where shall we find freedom? "Ye shall know the Truth, and the Truth shall make you free." "If therefore the Son shall make you free, ye shall be free indeed." All that we do must be done in the name of Jesus Christ. Then we are free. The name of Jesus Christ carries with it a consciousness of power and dominion. The place of mastery is in the mind, and he who would be master must enter into that place, and work from it to the external.

We are environed on every side by conditions which exercise dominion over us until we rise in our might and take the mastery over them. Men say, "How can I exercise the dominion which is mine? How shall I do away with the law? If I transgress the law, I have to suffer the penalty." There is a way out. It is to be so righteous that you will never transgress the law, spiritual or temporal.

\* \* \* \*

Personal power is force; Divine Authority is love. Speak your words in love. Do not even dominate your own thoughts with the idea of coercing them, but realize that in

Jesus Christ every thought is brought into harmony with the Divine Law. Declare the One Power. There is no power in sin or disease. All these things are as nothing to one who is centered in the dominion and authority of Spirit.

Emerson says: "What I must do, is all that concerns me; not what people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. The objection to conforming to usages that have become dead to you, is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible society, vote with a great party either for the Government or against it, spread your tables like base housekeepers, under all these screens, I have difficulty to detect the precise man that you are. And, of course, so much force is withdrawn from your proper life. Man is timid and apologetic. He is no longer upright. He dares not say, 'I think;' 'I am,' but quotes some saint or sage."

\* \* \* \*

Creation is twofold, God's creation, man's creation. God's creation is in Spirit, in the ideal. Man takes those ideals and makes them the foundation of his creation. He makes form, shape, environment. He does this through thought and word. This being true, and observation proves it true, either physically or mentally considered, man should enter into the law of creation in all its details.

In our study of Being we strive to marshal all the forces of thought into consciousness, and straighten them out. We strive to "make straight the way of the Lord." The creative power of Divine Mind enters into man's work when he makes his mind receptive thereto. When the mind is in turmoil through wrong understanding, it cannot perfectly re-

ceive and express the ideals of Divine Mind. In the present development, it is necessary to take up all questions and put them in right relation.

In the six days' creation of Genesis we read that Divine Mind thought out the whole creative plan, and set man in authority. Man is the acme of divine idealism; he should exercise his dominion, and enter into complete mastery over everything.

Are we masters of all things? If not, why not? Go into the different avenues of your environment and see if you are master. If not, you are not exercising your prerogative. You must be master to be happy, because dominion is yours under the creative Law. Just to the extent that you give up to external things do you lose your dominion.

We should direct all the forces that enter into our lives. We give up to many external conditions, when a little analysis and understanding of them would set us free. Jesus Christ laid the foundation of his church, a spiritual consciousness, which is now ours, on faith. He took Peter as a type of that foundation. He said to him, "Thou art Peter, and upon this rock will I build my church." By faith we build, and bind or loose whatsoever we will. Applied to creative power, we find that faith has power to bind or loose environment. Yet to your faith add understanding. Faith and understanding should co-operate in the well-balanced mind.

What is your estimate of the conditions that environ you? When you understand that which seems to oppress and bind you, you perceive its powerlessness. You find that it has no such power as you have been giving it. The ignorant assumption of the intellect will dominate you if you allow it. You should know that most of what it assumes is a mere figment of blind belief.

We are just now entering into what men call the New Year, and those who are in the intellectual concept of time take it for granted that years have power. So man becomes subject to time. It is surprising to know to what extent men have given up to the idea of the power of time. They believe their bodies grow old with the passing of the years.

Have years power over man? If so, where does that power lie? None of the wise ones in either material or spiritual science have made any such claim. Man has given up to a mere belief in time. We read about three score years and ten as a limit to man's life, but the Scriptures put a negative on this again and again. Adam lived 930 years; Methuselah 969 years, and Noah 950 years. That does away with the three-score-and-ten standard. Why do men not now live to such great age? Because they have not the grasp on the life-idea that they once had.

Years have nothing to do with the life proposition. Be careful how you load up with years. The Bible says Abraham "died full of years." If he had not filled up with years, he might be alive now. Job died "full of days." Joshua was "well stricken in years." Moral: Don't get full of years or days or any ideas of time.

People who understand the power of mind to create conditions, should use that power to absolutely wipe out of consciousness all belief of years. In Revelation we read that the angel said that time should be no more. When he made this proclamation, he stood with one foot on the sea and one on the land. The feet represent the negative pole of understanding, or the understanding of material conditions. The angel of the Lord, the free, full expression of God-Mind in man, declares his understanding and sets free from the idea of time, the earth or formed realm and the sea or unformed realm of thought. When man gets into the understanding of the Absolute, he takes his freedom from all bondage of time, and declares that time shall no more enter into the substance of his mind or body or affairs.

The ego has power to say yes or no; to bind or to loose. When this understanding is attained, time has passed away. The ego is master of time. It says, "Before Abraham was, I am." There are no years, no past, no future. All is present. I am telling you the Absolute and you can prove it. It is good to have our attention called to the intellect's assumption of time. Time is not fixed—we have solar time, railroad time and other assumed measurements of passing

events, but no absolute standard time. In a newspaper report of an interview with the chief Observer at Greenwich, he said, "There is no such thing as time. We fake it." This acknowledgment, from the very headquarters of earthly time, reveals its hollowness.

If time is a man-made fake, how about the widespread belief in passing years? A fake and more of it. The pious dyspeptic and pensive poet revel in the years that are passing by, but they are merely exercising homesick fancy. They want God. Astronomy says that a year is the sum of days it takes the earth to travel around the sun. The earth comes back promptly to the place which man assumed as the starting point of his yearly estimate, so what has passed away? You say time has passed. But time is only the measure of earth movements and the events that pertain to materiality. Everything that enters into this relation returns like the earth to its appointed place, so there is no "passing away" of anything. Our friends have not passed away—they have simply lost their hold on substance. They have allowed these false claims of senses to become more powerful than the *I Am*, and the result is a letting go of the body. The saving message to every ego is, "Present your body a living sacrifice, holy, acceptable unto God."

So let us be free from bondage to the belief in time. Let us believe in the fullness of the now. Now is the time to rejoice in the abundance of Good. Do not look back. Remember Lot's wife. If you look back to the joys of the past, you will soon be recalling its sorrows also. It is not safe to look back at all. When you dwell on the past you are working on a false foundation. There is no past. There is no future. All is *now*.

You cannot comprehend eternity if you try. You will only get dizzy in trying. When the intellect tries to grasp the idea of endless years, it gets beyond its depth. The disciples of Jesus asked him when the kingdom of God should come, and he said to them, "No man knoweth; the Father alone knoweth." All we have to do is to watch and pray. We have all we can do to take care of the now. Do



not spend any time looking for a Day of Judgment. The day of judgment is every day and every moment. Forgive *now*. Watch *now*. Pray *now*. It is our blessed privilege to enter now and here into consciousness of all that God is. The inspiration of the Spirit was not all used up in the past. God's presence was not manifest merely in the Old Dispensation. His power is pouring out upon us more and more. Acknowledge it in all ways. Enter into the consciousness of *I Am* Presence. God sends his *I Am* Law down into the darkness of the Egypt consciousness at all times. The account given in the Scriptures does not belong wholly to the Mosaic dispensation. The Spirit is now going down into your consciousness and setting you free from all bondage to material conditions. If you wish to escape the bondage of time, make this your daily affirmation: "I do not believe in passing years; I enter into the fullness of the Eternal Now."

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## FAITH

S. M. RUNDLE

Faith knows no lack, nor ever waits upon  
Men's promises; it knows that God is ever  
Sure, and that he sends the needed thing ere  
Even we do think we need it. Faith breasts  
The waves of circumstance and conquers ev'ry  
Rock and rapid that would check its way, nor  
Stops until heav'n's gate is reached, and there it  
Rests, greeting the hoped-for, God-sent things which  
Gladly range themselves in high relief upon  
Life's way. For God is ever sure.

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Man's life is not confined to three score and ten years. Here are the ages of some of the patriarchs: Adam, 930 years; Seth, 912 years; Enosh, 905 years; Kenan, 910 years; Mahalalel, 895 years; Jared, 962 years; Enoch, 365 years; Methuselah, 969 years; Lamech, 777 years; Noah, 950 years.

## THE ACID TEST OF TRUTH

HAROLD CLOUDMAN KNOWLTON

"All men are liars."—Psalms 116.



**S**AID Pilate to Jesus, "What is truth?" and the world still asks the same question. The dictionary definition gives truth as a character of *things* to be "conformity to fact or reality." As things are constantly in process of change, this idea of Truth is never the same two consecutive seconds, and it is at best a comparison of things, a relative truth, or, to be more accurate, a fact.

Truth, as an attribute of Divine Mind, is "steadfast fulfillment of Divine Will or promise." This latter definition is absolute and shows Truth to be something eternal, unchangeable, and, as it is of God, it must always be good.

Fact and Truth have always been more or less confused in our minds. It may be a fact that I suffer pain but it is not Truth, as Truth is of God—Good, and is eternal, while pain is neither. As God made everything good, he did not make pain, therefore pain is only a false concept of the senses. It bears every semblance of reality to the senses for the time being, but it is not real, as it disappears as soon as we cease to think of it. As we dwell upon the false or unreal, it expresses itself to the senses in something short of perfection, and the converse is equally true, as like *always* produces like.

We analyze chemicals to prove their composition, and we test gold with acid. These things are important enough to us that we go to much expense lest some one should deceive us and thereby cause us loss of money; but our thought—that which is back of every action and which decides our usefulness in life—our health, prosperity and happiness, and even our rate of progress in eternity, does not usually receive an equal amount of attention. We constantly think *lies*, and these produce in us poor health, and in our environment all

undesirable conditions. "Ae ye sow, so shall ye also reap." Is this true of thought? *Absolutely!*

It is most important to think Truth, "and the Truth shall make you free." Apply the acid test to each thought. Ask yourself first, Is this good—of God? second, is it eternal—unchangeable? If the answer to either be *no*, then it is not Truth. By persistently eliminating the false from the true we so train our minds that the act becomes second nature, or, apparently automatic. Until this takes place in the mentality we cannot expect to express perfection in all ways and at all times. By choosing Truth in thought we open the way for the Inner Voice to be heard. So long as we dwell upon materiality and false concepts, calling them Truth, so long as we accept the evidence of the senses as Truth, so long do we impede our progress in perfection.

We all desire to express greater perfection; even the so-called law breaker, in deliberately committing crime, is actuated by the thought of some benefit which will accrue to him by his act. He is misguided but honest in his endeavor, reaching out to a fancied better condition. As we hold the false concepts and think lies, thereby breaking God's law, we are even as these criminals who are shut up in our prisons. We are judged and get our just dues more surely, promptly and justly than these thieves and murderers.

The result of thinking Truth is expressed in heaven *in us* and *about us*. All desirable conditions are ours now, but we refuse to accept them in that we refuse to analyze our thought and eliminate the false. The whole secret of health and prosperity now and always, is contained in the two words: **THINK TRUTH.**

Most students of right thinking desire immediately to bring others to the realization of desirable conditions by their method, and they usually begin by preaching "in season and out of season." Failing in this they send the thought, or "treat" their friend. The most powerful method is often forgotten for a time—the example. This is by far the most important as well as the most difficult method. After proving "Thinking Truth" to your own satisfaction, persist in it—

continue—stick to it; never relax your vigilance. Old thoughts may crop out for a time, but be not discouraged; results will surely follow as the day the night. As these show forth, they are the most powerful argument you can use. If any ask, *What did this thing?* tell them; but be not over-anxious to persuade or proselyte, but rather

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

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You admire this tower of granite, weathering the hurts of so many ages. Yet a little wavering hand built this huge wall, and that which builds, is better than that which is built. The hand that built, can topple it down much faster. Better than the hand, and nimbler, was the invisible thought which wrought through it, and thus ever behind the coarse effect, is a fine cause, which, being narrowly seen, is itself the effect of a finer cause. Everything looks permanent until its secret is known. A rich estate appears to women and children, a firm and lasting fact; to a merchant, one easily created out of any materials, and easily lost. An orchard, good tillage, good grounds, seem a fixture, like a gold mine or a river, to a citizen, but to a large farmer, not much more fixed than the state of the crop. Nature looks provokingly stable and secular, but it has a cause like all the rest; and when once I comprehend that, will these fields stretch so immovably wide, these leaves hang so individually considerable? Permanence is a word of degrees.—*Emerson.*

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A fire mist and a planet,  
A crystal and a cell,  
A jellyfish and saurian,  
And a cave where the cave men dwell;  
Then a sense of law and beauty,  
A face turned from the clod—  
Some call it evolution,  
And others call it God.—*W. H. Carruth.*

# LETTERS OF INTEREST

ARTHUR DUDLEY HALL

TO ARTHUR DUDLEY HALL,

739 Boylston St., Boston, Mass.

The writer has found your articles in *UNITY* most interesting and helpful. Have been reading literature along that line for the last fifteen years, but have not been very successful in demonstrating it. However, I feel that the fault is with myself. For instance, in the matter of prosperity, my people always felt the lack to the extent of not feeling able to buy anything not absolutely necessary. Have wondered if this early training in always counting the cost first, to see whether something desired could be gotten along without, has impressed itself upon the subconscious mind to the degree that it is difficult to overcome on that plane and obtain successful results in the holding of the thought of prosperity. I am sure that you will at once see the point I have in mind, and possibly you will feel disposed to cover the subject in *UNITY* for the benefit of its many readers, to many of whom it might appeal. My greatest weakness is what might be termed an hereditary disposition to worry and become upset over fancied dangers, both financial and other matters.—\* \* \*

DEAR FRIEND:—

There is only one answer I can make to you in the matter of your having been reading Truth literature for so many years and not getting perfectly satisfactory results. You evidently have been a "hearer" and not such a "doer" as is necessary, according to Jesus Christ. The most wonderful demonstrator of Truth has said that there are many who have ears to hear and eyes with which to see, still they neither see nor hear. Your difficulty? Yes. Furthermore, Jesus Christ was positive in declaring that whoever did the works should know the doctrine. That is, when anyone actually puts into practice the lessons that Jesus Christ gave, the results are sure to follow.

It seems to me that your difficulty lies either in the fact that you have not been persistent in your practice of the principles, else, although having been persistent in the "doing," you have failed to recognize that the results have become manifested. Either, of course, would prevent you from ex-

periencing your birthright, which is perfect peace of mind, body and affairs.

The feeling which so often comes over one that it is not wise to spend money for this thing and that simply because there does not seem to be sufficient means on hand or even in sight, is merely the consciousness attained by continually thinking that people are responsible for our getting along financially and socially. The only way in which to change this consciousness is to begin to think differently and then act in accordance with the new ideas. The truth is that God, Almighty, Omnipresent Good, is the One Source and Supply of All Good. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." The Source and Supply is omnipresent, always and everywhere present. In fact, as well as in Truth, we live in it, move in it and have our very existence in it. It is the One Presence of Spirit Substance. It is the reality, the foundation, the substance and evidence of All Good, whether visible or invisible. When living in this consciousness the results *do* come into visibility. Perhaps they do not become visible to you in just the way you had in mind. This, of course, makes absolutely no difference. It is the result you want and not the way in which it is to come about.

May I say, that really and truly it is no concern of yours regarding the ways and means by which God, the Omnipotent, Omnipresent and Omniscient Good, desires to bring the Law into visibility. Man is the avenue through which the Law operates. Keep the avenue open. All that can possibly concern you is that you *do* your part. Your part is merely believing the Law of Giving and Receiving sufficiently to put it into actual practice in every phase of your experience. As you are persistent in giving, whatever is within you to give, whether of thought, word or act, the Law operates and results *do* follow. It is then for you to recognize the Truth, that because you have set the Law of Prosperity—that is, the Law of Giving and Receiving—into operation the results are obtained. Look for them, see them by recognizing that everything is working together for your



good. Recognize every thought that is sent you, every word you hear, and everything that is done for you as the direct working of the Law of Good, God, bringing into manifestation everything that is needed for your perfect expression of the God Life, God Love, God Wisdom, Understanding and Substance, which is established within you.

Stop thinking, talking and acting in the thought that you must be careful of what you have because more does not always seem to be coming into visibility immediately. The best way, it seems to me, to stop thinking, speaking and acting one way is to immediately think, speak and act differently. You are aware of the fact that you are unable to think two thoughts that are the direct opposite of one another at the same moment. So it is with speaking and acting, for these are nothing more nor less than thoughts expressed. Instead of doing as you have been doing, providing you are dissatisfied with your results, is to turn right about face in your thinking; and the words and acts will come into harmony with the thought, since the thought is the substance of everything.

Emerson said that one ought to beware of a thinker set loose. Why? Simply because an intelligent thinker knows that he is using the *only power*, Mind, God; and, furthermore, *knows how* to use it in order to accomplish anything he desires. Just think! Every thought you think is the result of using the One Omnipotent Power, God, All-Good. Just realize this and begin to think in harmony with only that which you desire to become visible to you. "As a man thinketh in his heart, so is he," applies to the relative man in that whatever he is conscious of he experiences.

You feel that your greatest weakness is an hereditary disposition to worry. Just so long as you feel this way you have ceased to acknowledge your oneness, your sonship, your allness with God, Almighty Good, the Source of all Life, Love, Wisdom, Power and all that is Good. In other words, you are denying the One and Only Power which is able and willing and is bringing your entire mentality, body and affairs into perfect peace.

Do not think thoughts and then be afraid of them or afraid of their results. Remember that every thought you think is power, and it accomplishes, or finds its perfect expression. Keep your thoughts centered upon the Truth that you are the image and likeness of All-Good, and that in every thought, word and act you are expressing God. It will not be long before you will recognize that the Law is operating continually. Then you will find yourself free from all so-called hereditary tendencies to worry and anxiety, and you will become conscious that in Good you are living, moving and existing. Furthermore, because you love only Good, God, all things are working together for your good now. The fundamental principle of your Being is that God, All-Good, is all there really is. Begin to *live* this Principle even if you do less reading. Practice accomplishes much more than intellectual study. Try it and see for yourself that the Law of Giving and Receiving is infallible.

You are God's child. It is the will of God, Good, that Good find its perfect expression in and through you and *all* your affairs at all times. I rejoice and give thanks that this is *now* being done.—A. D. H.

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NOTE—The following letter is in answer to a student who, after many years' of reading Truth, has not demonstrated that God is the One Supply. This student, considering herself a widow, feeling that God's abundance is unlimited, has been affirming that a large amount of money, which to her represents unlimited supply, be given to her. Also this student desires to know if a second marriage is necessary for her prosperity. Feeling that there may be many who have these same questions to answer, this letter is given to help those who may need it.

DEAR FRIEND:—

Your question as to my knowing a widow who demonstrated over financial lack by the application of Truth, seems to indicate that you have in mind some particular person. I do not know her, at least, as far as I am aware. I do know, however, of others who have solved their financial "problems" in this way. Personally, my "problems" are rapidly being straightened out by applying the principles which were taught by Jesus Christ.

From your letter I gather that you seem to be unsuccessful in your demonstration even after twelve years of constant work. Let us see what the reason is. Have you *acted* upon your belief that you are an heir of God?

In Truth there are no widows. A widow, as we understand the word, means one who has lost her husband; and we understand a husband to be one who supports a wife. Now, let us see how, in Truth, there are no widows because there is no-one without support, hence no-one without a husband. Of course, you understand that there is no sex in Spirit or in Truth. The principles set forth by Jesus were for Man, and Man is both male and female, being the image and likeness of God, the Father. We all have one husband, that is, we all have one support and one supporter. This husband is God, the All-Good Spirit in which we live, move and have our being. If you will look up Isaiah 54:5, you will read, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." All those who do not know or who forget that God, All-Good, is their Supply and Support, may be considered widows.

With this truth established in your consciousness, just forget that there is any lack, because your supply is this All-Good which surrounds you and permeates every part of you. Affirmations are good to a certain extent. They cease to be beneficial when they are not actually applied. For instance, suppose that you repeat or read, time after time, the words which constitute a recipe for a particular dish and did not carry your intellectual knowledge into actuality. You can readily understand how you would never demonstrate that the recipe is a perfectly splendid one. Just so it is with your affirmations that you are a child of God, an heir and co-heir with Jesus Christ. You also affirm that it is God's will that you have all things. All this is true and you are wise in holding to this truth. But, please put this into actual practice if you desire to demonstrate it.

This sounds very easy, you may say, but how does one do it? It is easy and everyone can do it. It seems to me that

the easiest way is to free ourselves from all limitations of time, space or degree. All is Spirit. There is but One Presence, One Power and One Mind. This All-Good Presence is God, your husband, your supply and support. "The earth is the Lord's, and the *fullness* thereof; the world, and they that dwell therein."

In my own case, I have given up the idea that I must have a certain amount of money. God, the Source of all supply, is unlimited and inexhaustible. I have no right to limit the supply as to the amount or to the way it is to come to me, either for asking for one cent or seventeen millions of dollars. "*All that the Father hath is mine.*" Why, then, should you ask your husband, God, for seventeen millions of dollars only? All is yours. This being true, we may ask for sufficient supply for definite needs.

Again, God is your supply, and the supply is equal to every demand. Have you a present demand for \$17,000,-000? Could you use this amount of money immediately? Do you really desire this amount of money? Is it money that you want? If so, please turn directly around and want God only. God, the All-Good, is all there really is. "Seek ye *first* the kingdom of God [the consciousness of All-Good, which includes Life, Love, Wisdom, Understanding, Substance, etc.], and all *things* shall be *added*." You see that Jesus did not instruct us to seek for things. Money is a thing. Jesus taught us to express the Divine Attributes that are within us and then, as an effect, things would be added. Try it again and you will find that every need will draw unto itself a sufficient supply.

I know that you do not want money, as such. You want Peace, Love, Power, Understanding, Life, Substance and All-Good. There is only one way for you to gain this desire. Simply be peaceful, be loving, be alive, and, in short, be what you want to be. Thus you express your True Self, the *I Am*. No one can do this for you. All anyone can do is to show you how, and you must *do* yourself. I know that you want these things as additions because you are a spiritual being and hence have to do with spiritual

things only. Money and things are simply symbols of Spiritual Truths, or Realities. You and I are merely the avenues through which God's inexhaustible, unlimited supply passes in order to bless the entire universe. Rejoice and give exceeding thanks that this is true.

I firmly believe that if you hold yourself open to receive all that God, All-Good, has for you and look for it to come from every avenue, you will never consider that you want any certain amount of money or any definite thing. You want all that God has for you. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God [Good] hath prepared for them that love him [Good]." Just know that Good is all in all, and all there really is; and that all things are working together for Good to them that love the Good.

As a final suggestion I would call your attention to the fact that as we use what we have on hand at the present moment, be it little or much, freely and cheerfully, knowing, at the same time, that the supply is equal to every demand, our visible supply will rapidly and abundantly increase. Do not forget that true prosperity does not consist of the possession of things. True prosperity is a state of consciousness. We can express only what we are conscious of, and, consequently, unless we are conscious of our unlimited supply we cannot bring into visibility the supply for our every need.

Knowing that the Spirit of Truth will reveal to you the solution of your every "problem," and show you the way of deliverance, I give thanks.—*A. D. H.*

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Natural laws, which are the angels of the Most High, and obey his mandates, are rolling on the time when sickness shall fade from the world, and with it the sins of the soul. Then men shall stand up with no sickness in the body and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspiring tongues of prophets and of poets have never been able to describe.—*Emerson.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 913-925 Tracy Ave., Kansas City, Mo.



## LAY ASIDE EVERY WEIGHT

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."—I Cor. 9:24-25.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith."—Heb. 12:1.



THE year that has just dawned promises to be the greatest in the world's history. The whole human family is facing great changes, and all the admonitions that have ever helped Christians in past centuries are of more value now than they have ever been.

Under the figure of a race to be run and a crown to be won, Paul wrote of the Christian life, its duties and its triumphs. All who contended for prizes in the Isthmian games were put through a course of training, requiring them to regulate their diet and restrain all of their passions. The Corinthians were familiar with the discipline required for the contestants in these games and they could, therefore, readily understand Paul when he used the race as an illustration of the discipline necessary to win the crown of life. He said to the Hebrews, "Let us lay aside every weight." All weights, burdens and incumbrances that man carries are in his mind. They seem to be external and material, but they can all be traced back to ideas. These burdens are belief in ill health, belief in lack, the thought of personal responsibility, prejudice, fear, condemnation, fear of man, and old error beliefs about God that have been accepted as part of the race inheritance. The Truth will make free from every one of these burdens. Understanding God as Father and as everywhere-present Principle will undermine every error and set man free. In this way the weights are laid aside. The promise, "Come unto me all ye that labor, and

are heavy laden, and I will give you rest," is fulfilled by believing the Truth. Through the Christ Mind in us, we are set free from ignorant beliefs, and we find rest to our souls. Being thus made free, we can run the race that is set before us with new hope and courage and strength.

Paul speaks also of "the sin that doth so easily beset us," but you will notice that he says we are to lay it aside. It is not to be carried along, but put away. This putting away of sin is a mind process, just like the laying aside of burdens. Error becomes objectified through a law of mental action, but whatever the sin may be it is first in mind and we must get back into mind to find freedom. All the problems of life are so much more easily handled when we know they can be reduced to mental propositions and worked out in mind. Sin is not some great and powerful external reality. It is a violation of the Divine Law, a missing of the mark of perfection. Back of the violation is ignorance. Here again the promise, "Ye shall know the Truth, and the Truth shall make you free," applies. Men are free from sin just in proportion as they know God and know themselves as his offspring.

The race is to be run with patience. "In your patience ye shall win your lives;" "Let patience have her perfect work, that ye may be perfect." This discipline necessary to win the crown of life, develops patience, and patience in turn helps to win the crown.

"Every man that striveth for the mastery is temperate in all things." Even in gaining worldly honors, men find that they must be temperate. Much more is temperance needed in attaining spiritual things. Everything in the way of false stimulants should be avoided by those who would be overcomers in Christ Jesus. The world readily recognizes the benefits derived from abstaining from alcoholic drinks, and now many thousands of people are eliminating meat from their diet because they are awakening to the fact that meat stimulates the sense man and interferes with the development of spiritual power.

"Looking unto Jesus the author and finisher of our

faith." Every weight and burden can be summed up in the word self. So there is a deep wisdom in this injunction to look unto Jesus. When we look to him we are looking away from self. The faith which enables one to see the prize and to have the strength to run for it comes from the power of the Lord Jesus Christ, working in man, quickening him, establishing him in the Truth of his being.

They of the world run "to obtain a corruptible crown; but we an incorruptible." In the Olympian games the crown was made of wild olive, and in other games the victors were crowned with laurel, pine or parsley. These were, of course, all perishable, as were the worldly honors which they represented, but in the race which the Christian is admonished to run the prize is incorruptible; it is the crown of life, which fades not away.

In times of past ignorance, men believed that the grave was the way to the crown, but a new time has dawned and now those whose eyes are opened know that only through spiritual overcoming can they be crowned with eternal life.

Teachers should hold before their students this incorruptible crown, encouraging them to rejoice in the discipline of the overcoming life. With the crown of life every spiritual blessing is added, and all along the race the overcomer may express the joy of mastery and dominion.

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## NOW IS THE DAY OF SALVATION

### *Did Jesus Teach the Popular Doctrine of Salvation of the Soul After Death?*

Jesus did not teach salvation of the soul after death, for his teachings were of life. Jesus taught us that "who-soever believeth on me hath everlasting life," and that if we ate of the living bread that he would give, we should never taste of death. Salvation means freedom. "Ye shall know the Truth, and the Truth shall make you free." Jesus taught that the hour cometh, and now is, when all true worshipers shall worship the Father in Spirit and in Truth. God is Spirit, and Spirit is omnipresent, so the working out of

one's salvation must be in the *Now*, which takes hold of man in his three-fold consciousness, spirit, soul and body, preserving the Trinity and establishing man in the glory of the Father. Jesus said to the multitude, "If ye believe not that I am he, ye shall die in your sins," for "whither I go ye cannot come." Jesus' teachings were in the present tense, and time is eternally the same. Man must be born again, here and now, spiritually, dying daily in the Lord, thus putting off the old man and putting on the new. This is salvation of the soul, knowing the true God, "whom to know aright is life eternal."—*Ida M. Mingle, Independence, Kansas.*

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#### ANSWERS TO QUESTIONS

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*What is the Providing Law? How is it kept?*

God is without "variableness, neither shadow of turning." This means that he is Law, absolute, unchangeable. God is Good, and every expression of his Law is good, and works good for man. When he created man, he gave him every advantage and every blessing, and provided everything for his welfare. Therefore, God himself is the All-Providing Law; he is the spiritual Substance out of which is made everything the race needs. The understanding of this Truth awakens in man great faith in God as a Father who supplies all his children bountifully out of his own abundance.

The first step in keeping the Law is recognition of it. Unless God is known as the Source of all supply, men look to the material world as their means of support, and when they do this they break the Law, and so break connection with the real Source of their Good.

The Law must be kept also in the relation of man to man. The least violation of the justice and righteousness which is due from one individual to another makes a tangle in the mind and affairs of the one who violates the Law.

One phase of the Providing Law is that which we know as the Law of Giving and Receiving, and it is disregard of this principle that most often hinders man's reali-

zation of the divine supply. Some are ready to receive, but are not willing to give; some give readily but shrink from receiving. In either case the Law is broken.

In the First Psalm the Divine Law of prosperity is clearly set forth. Two classes of men are described: the godly and the ungodly. The godly man is the one who knows and obeys the Divine Law, thus making himself God-like. The ungodly man is unlike God; he is busy trying to accumulate wealth or to gain worldly knowledge, or in some way win praise of men. The ungodly man does not know that God is the prosperity of his people. "The counsel of the ungodly" is always based on worldly wisdom. He can tell you how to make money by material methods, but he scorns the idea that God has anything to do with him and his affairs.

On the other hand, the godly man believes that God is the Source of all his good, and he delights greatly in studying his Law; he meditates in it day and night. When he gets in union and communion with the Source of his being, he drinks the Living Waters and feeds upon the Divine Substance so that he never lacks. "Whatsoever he doeth shall prosper."

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### *How can patience be developed?*

Patience is an attitude of mind, characterized by poise and calmness, especially in the face of trying conditions. Whether one is patient or not depends upon his view of life. If he is selfish and self-centered and lives in a material world, bound by his own interests, he lacks the qualities that go to make up patience.

The first requisite in the development of patience is spiritual understanding. A knowledge of the true character of God and of man enlarges the whole scope of man's thinking and helps him to find his center in God. When he is thus centered he is not easily made impatient. The larger his vision of life, the more freedom he feels, and he is spared the friction and vexation that comes to man when he is centered in his own personality.

Love develops patience: "Love suffereth long, and is kind; seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things."

In this connection the following exercise, which we are now having in Silent Unity, may be of interest. We are memorizing the thirteenth chapter of I Corinthians (R. V.). We learn one verse each day and hold it in the ten o'clock Silence, first repeating it aloud, together; the following day we give the next verse, going back each day to the beginning of the chapter, and in meditation holding the last one learned, and so on until the chapter is finished. This helps us to sow deep down in the subconscious these seed words of Divine Love, and gives them a chance to bring forth in our lives far more than would be possible by merely reading or surface thinking and talking about Love. We find that nothing is worth more to the overcomer than to be able to express in his life the many relations and activities of love mentioned in this greatest of all love poems.

A consciousness of power, dominion and mastery is a factor in the development of patience. Negative people become impatient easily, while strong, positive people, who know that they are master of the situation, find that they have no trouble in being poised and patient.

A realization of the fullness of life helps also to make one patient. Tennyson says:

"'Tis Life whereof our nerves are scant;  
O Life, not death, for which we pant,  
More Life and fuller that we want."

When every nerve is well nourished with abundant life the joy of living is always present and it is easy to be patient. When the nerves are starved, strained and racked for lack of realization of life, irritability and impatience are usually manifest.

One of the greatest aids in the attainment of patience is that spiritual discernment, which enables one to know the real from the unreal. It is very difficult to be patient with adverse conditions, if you believe that they are very strong

and powerful and permanent, but if you know that only the good is true, and that the appearance of evil is a temporary condition that you can remedy by exercising love and faith, you can hold your center and remain poised.

All of the attributes of being enter into the exercise of patience, and he is most patient who incorporates into his every thought the divine qualities which are inherently his as the Son of God.

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### *Where is the River of Life?*

When Jesus talked with the Samaritan woman at the well he said to her, "The water that I shall give him shall be in him a well of water springing up into everlasting life." At another time "Jesus stood and cried saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." From this it is clear that the river of life is in man. It has its source in the indwelling Christ Mind, and its center of action in the body is the generative region in the lower part of the abdomen. We therefore speak of this fountain of life as the Life Center.

Knowing this, we can turn to the last chapter of Revelation and read its first two verses with new understanding:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

It is especially interesting to read in this connection the first twelve verses of the forty-seventh chapter of Ezekiel. The twelfth verse reads as follows: "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for food, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for medicine."

These passages from Revelation and Ezekiel describe the same stream. Every individual who has awakened to the consciousness of the indwelling Christ Life has set flowing in his mind and body this river of life, and finds that it waters and makes fruitful his whole being, so that he brings forth within himself the substance which he needs for his own renewing and for the healing of all his ills.

It is popularly understood that the monthly fruit of the trees that grow by the river of life are peculiar to the feminine, but the fact is that the masculine also produces a monthly fruit which is life-giving, and when retained feeds the whole body with renewed vigor and vitality. This is also symbolized as the leaves of the trees for the healing of the nations. Mortal men and women waste this precious life-fluid in generation and sexuality, but those who come into the Christ consciousness conserve and lift up, that is, spiritualize, this "hidden manna."

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### QUESTIONS

*Why should all affirmations be based on Absolute Truth?*

*What is the difference between hoarding and conservation?*

*What is it to "prove God"?*

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### BIBLE STUDY

#### *Joseph as a Type Man*

Man is an idea in Mind, which manifests in states of consciousness. These appear outwardly as personalities, and take form as bodies. In describing these states of consciousness, or mental movements, the Scripture uses the personality in a representative sense, with the inner names as a key to the mental state intended. The Hebrew meaning of the name Joseph is *one who increases*. It represents that state of consciousness in which we increase in character along all lines; we not only grow into a broader understanding, but there is also an increase of vitality and substance. Jo-



seph is especially representative of the realm of forms. He was clothed with a coat of many colors; he was a dreamer and interpreter of dreams; the phenomenal was his field of action. Among the primal faculties of the mind Joseph represents the imagination.

The other faculties of our mind are not always ready to fall into line and be led by the Spirit, especially in the beginning of our life upon the higher or spiritual plane of consciousness. They have been the older brothers, have had control and have fed the Father's flocks (thoughts) for so long that they do not wish to yield their supremacy to another. So they take counsel together and sell this young brother into Egypt. Egypt means the darkness of ignorance, and these promptings to a new and higher life are forced back into the most remote recess of our consciousness ("cast him into a pit"), and we go on in ignorance of the peace and happiness to be gained by living upon the spiritual plane, until we, too, like the children of Israel, are driven through the direful consequences brought about by thus choosing darkness instead of light to seek relief. Then, again, the Spirit, always awaiting opportunity, responds to our cry, and we are shown once more the open door to the upward way.

And Joseph was sold "into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." Pharaoh means *the sun*; Potiphar, *belonging to the sun*. The sun is the source of light and life, and is the generative power upon whatever plane it works. Pharaoh (the sun) being in Egypt, shows to us that the light of the sun of righteousness is veiled by our life upon the lower or sense plane, and Joseph (our spiritual consciousness) is bartered away that we may enjoy the things of sense, and the life forces are spent in their gratification.

The Hebrew meaning of Pharaoh is *the whole house*. He is ruler in Egypt, which means obscurity. Thus we understand that this one to whom Joseph comes is not in Divine Understanding, but receptive. When the Lord shows him coming events in his dreams, he seeks to know the true interpretation, and when he is convinced, he makes that new state

of consciousness ruler next to him over his whole kingdom.

Egypt has a specific significance in the body-consciousness, and refers in this case to the subjective mind. There sets into bodily functions an energy that especially stimulates the generative center when the Spirit is quickened by the Truth. This lasts about seven years, or has seven degrees of activity. This is the seven fat kine and seven full ears. Those who are wise conserve this energy and store it up in the consciousness, because there is always a reaction proportionate to the action. This is a law that holds good in all forms of energy. Yet when the generated force of action is properly conserved, the reaction is not felt. When we let this higher or Joseph state of consciousness rule in our members the Lord shows us in dreams just how to handle the situation, and we make a storage battery of the "cities" or ganglion centers throughout the consciousness. Pharaoh called Joseph's name "Zaphenathpaneah," which means *governor of the district of the place of life*, which indicates clearly that the generative center is to be ruled by that state of consciousness in which God is the directive power.

Joseph is the great prototype of Jesus the Christ, and a comparative study of their lives shows many parallels.

Pharaoh casts Joseph into prison, but "the Lord was with Joseph." In this plane of consciousness, although Joseph (our awakening spiritual consciousness) is already in bondage to our lower self, we place still more restraint upon it, placing it in such complete abeyance that we neither perceive its presence nor hear its promptings. It is imprisoned in the depths of our mentality. But it is merely awaiting its opportunity, for the Lord is with it, and in fullness of time it will come forth to its rightful place in the mind of man.

The chief butler and chief baker were also put into prison. This symbolizes the putting into bondage of the spirit of life and the substance of life (the wine and the bread with which the butler and the baker served their master) to the sense man. But even though the life forces are perverted, they are still in the keeping of God, the *I Am*

within us, the Joseph of this stage of our progress.

And they each dreamed a dream, and sought to know its meaning. The Spirit through Joseph interpreted the dreams, and it so came to pass.

Joseph represents that state of consciousness where the soul begins to awaken to its spiritual nature. In this state he had dreams and visions (Gen. 37:6-11) which we interpret as meaning that the faculties of the mind, typified by the twelve sons of Israel, were to be subservient to the Spirit as their Divine Guide.

Mystics tell us that man passes through twelve states of consciousness, that Joseph is the eleventh and Jesus Christ the twelfth. These states may be all active in us at the same time, but the *dominant* one indicates where we are. For instance, if you are a dreamer, and can interpret your dreams, you may know that you are at least developing the eleventh movement of mind. But it is one thing to dream, and another to interpret correctly. All people dream, but not one in a million can interpret. Dreams and visions come under the same head. Many people see visions, but they nearly always misinterpret them.

When one in the Joseph state of consciousness sees a vision or dreams a dream, he does not take it in its literal sense at all. Joseph has divine understanding; he is taught of God. He knows that all forms represent ideas, and his first step in interpreting is to analyze the symbols, and resolve them into their primal ideas.

What significance are we to place upon dreams? What attention are we to give to them? The time for dreams is either when we are losing our consciousness in falling asleep or regaining it again as we awaken. When we are in deep sleep we live in the subconscious mind, of which life the conscious mind knows nothing. When we are in this borderland, and the conscious mind is stilled, then we are in closer touch with the superconscious mind, or mind of the Spirit, and to the one who is *spiritually minded*, who at *all times* is seeking to know what Infinite Wisdom has for him, to him is the message given. The Spirit speaks through sym-

bol (the butler's cup of wine and the baker's basket of bread), and the spiritual consciousness of man interprets it.

To the mind of the mortal man these are nothing but dreams. To the spiritual man they are revelations of the purpose of Omniscience. "Spiritual things are spiritually discerned."

One of the surest proofs that you have opened yourself in Spirit is that you have symbolical dreams. Divine ideas are being reflected into your placid soul, and you may mentally see them and catch their import if you meditate patiently and persistently upon the relation that each thing bears to thought. Things are thoughts reduced to sense perception. Still the senses, and you will perceive the thought back of the thing. This may be a slow way to learn the language of mind, but it is sure, and one who can quickly translate into thoughts all the shapes and forms in all the planes of phenomena is a Joseph, and stands next to Jesus Christ.

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### QUESTIONS ON BIBLE STUDY

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What is the meaning of the name Joseph?

What faculty does Joseph represent?

What do Joseph's brethren symbolize?

What is the meaning of Egypt?

What is typified by Pharaoh?

What is the meaning of the selling of Joseph?

What do the seven years of famine and seven years of plenty typify?

Who are the chief butler and the chief baker in man's consciousness?

What is the place of dreams and vision's in man's spiritual development?

How should dreams be interpreted?

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Cultivation of the mind is as necessary as food to the body.—*Cicero*.

# SUNDAY LESSONS

SUNDAY, JANUARY 31

• REVIEW

*Scripture Text—Proverbs 4*

1. Hear, my sons, the instruction of a father, and attend to know understanding:

2. For I give you good doctrine; forsake ye not my law.

3. For I was a son unto my father, tender and only beloved in the sight of my mother.

4. And he taught me, and said unto me: Let thy heart retain my words; keep my commandments, and live;

5. Get wisdom, get understanding; forget not, neither decline from the words of my mouth;

6. Forsake her not, and she will preserve thee; love her, and she will keep thee.

7. Wisdom is the principal thing; therefore get wisdom; yea, with all thy getting get understanding.

8. Exalt her, and she will promote thee; she will bring thee to honor, when thou dost embrace her.

9. She will give to thy head a chaplet of grace; a crown of beauty will she deliver to thee.

10. Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11. I have taught thee in the way of wisdom; I have lead thee in paths of uprightness.

12. When thou goest, thy steps shall not be straitened; and if thou runnest, thou shalt not stumble.

13. Take fast hold of instruction; let her not go: keep her; for she is thy life.

14. Enter not into the path of the wicked, and walk not in the way of evil men.

15. Avoid it, pass not by it; turn from it, and pass on.

16. For they sleep not, except they do evil; and their sleep is taken away, unless they cause some to fall.

17. For they eat the bread of wickedness, and drink the wine of violence.

18. But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day.

19. The way of the wicked is as darkness: they know not at what they stumble.

20. My son, attend to my words; incline thine ear unto my sayings.

21. Let them not depart from thine eyes; keep them in the midst of thy heart.

22. For they are life unto those that find them, and health to all their flesh.

23. Keep thy heart with all diligence; for out of it are the issues of life.

24. Put away from thee a wayward mouth, and perverse lips put far from thee.

25. Let thine eyes look right on, and let thine eyelids look straight before thee.

26. Make level the path of thy feet, and let all thy ways be established.

27. Turn not to the right hand nor to the left: remove thy foot from evil.

**SILENT PRAYER**—*I keep my heart with all diligence; for out of it are the issues of life.*

One in the understanding of Truth—the omnipresence of all Reality—attaches to the word “review” no thought of retrospection. His *review* is of things now alive; not dead history nor events passed into oblivion. What would be thought of a general who, in the annual review of his troops, sought to call up the memories of those killed in battle? Generals do not do that; they review the living men before them, and pass judgment upon their capacity as presented in the living present. So the merchant takes a “review” of his financial condition, and bases his worth upon the assets now on hand.

These are valuable pointers to those who are now and then in the habit of reviewing their lives. Most people think that a review of this kind should include a raking up of all the past, with its failures especially prominent, that one may learn by experience. But this is not a review from the God standpoint. God does not care what you were as an infant, nor a youth, nor a young man or woman. What are you *now*?—that is the important point.

Again, in taking stock of yourself are you counting what you *seem* to have or what you have in reality? Most

people count the seeming things and ignore the real things. You may be counting your life a failure because you have not succeeded in certain worldly ideals. The world looks at the possessor of temporal things and says, This one is successful; but the Lord may say, Take away that seeming talent and give it to the one who has the real treasure.

It is profitable to review yourself often from the standpoint of the Real. If you have even a little spiritual understanding, count it large, very large when compared with temporal successes or possessions. In his day Jesus was counted a failure, and 'tis a question whether he did not himself at times feel that his mission had fallen short, as when he cried, "My God, my God, why hast thou forsaken me?"

This was the personality; that humanity in him, as in us all, which looked at the seeming and took it seriously. Let us *know* that the spiritual only is real. If we have the light, and are using that light, we have the key to all success. Love is Real, Truth is Real, Justice is Real, Integrity, Honesty is Real. If your name is Jacob (*Supplanter*), one who is journeying from place to place to find satisfaction, counting the past, and looking to the future, change it to this "Is-rael," and find peace in the Lord's Reality.

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## SUNDAY, FEBRUARY 7

### MEDITATIONS

*Meditation*—To engage in continuous and contemplative thought; to dwell mentally on anything; to realize the reality of the Absolute.

"A Buddhist never really prays; he only *meditates* on the perfection of the Buddha."—*Williams*.

I have more understanding than all my teachers: for thy testimonies are my meditation.—Psalms 119:99.

**SILENT PRAYER**—*I do not live in the memory of the past, nor do I anticipate the future. I live in the joy of the eternal now.*

Intuition cannot be developed in consciousness so long as the idea of selfish gain predominates.

*I Am* affirmation: My intuition is illumined by the Spirit and dedicated to the Good.

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Understanding the law of mind action, you will know how to harmonize all its faculties.

*I Am* affirmation: I am Spirit, therefore I am true, honorable, just, pure, lovely.

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The higher must blend with the lower in order to lift it up. The Christ Principle is submerged in mental consciousness that it may resurrect it into eternal life.

*I Am* affirmation: Christ in me the hope of glory.

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Discipline your thoughts with patience and perseverance.

*I Am* affirmation: The belief in the reality of evil, with all its negative accompaniments, no longer has place in my mind.

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The intellect cannot perceive God as Spirit.

*I Am* affirmation: It is the central, spiritual *I Am* consciousness in me that recognizes and understands the one true God.

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Love listens to Truth when intellectual righteousness refuses it audience.

*I Am* affirmation: *The patient love of God in my soul preserves my body.*

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An understanding of the truth of Being does away with the belief in the reality of forms and shapes.

*I Am* affirmation: I am free from the limitations of mortal thought. I think and act in my Christ freedom.

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Love is the greatest thing in the world.

*I Am* affirmation: The love of God fulfills its perfect law in me.

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Before we can control the body organism we must affirm our ability.

*I Am* affirmation: All power is given unto me in heaven and in earth.



All action and all growth is preceded by desire.

*I Am* affirmation: My desire is to know the truth and live it.

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The image you hold in your mind is built into your body.

*I Am* affirmation: Harmony and peace now reign in every center of consciousness.

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The new life in Christ must be fixed in the consciousness.

*I Am* affirmation: My faith in the supremacy and power of the Spirit is everlasting.

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## SUNDAY, FEBRUARY 14

### THOUGHT DISCIPLINE

*Scripture Text—I Thessalonians 5:12-23*

12. But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.

14. And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all.

15. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

16. Rejoice always;

17. Pray without ceasing;

18. In everything give thanks: for this is the will of God in Christ Jesus to you-ward.

19. Quench not the Spirit;

20. Despise not prophesyings;

21. Prove all things; hold fast that which is good;

22. Abstain from every form of evil.

23. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ.

**SILENT PRAYER**—*See that none render unto any one evil for evil; but always follow after that which is good.*—

**I. Thess. 5:15.**

In this lesson Paul gives a general treatment, covering the six points of Science, in the whole epistle. First, the greeting, which is the recognition of the Principle in all things; second, the thanksgiving, which is the acknowledgment that all things are ours; third, the logic of the doctrine, which is an affirmation of understanding; fourth, the practical application, which is the expression of the law; fifth, the identification of the power in us; and, sixth, a closing affirmation of the Omnipresent Good.

It requires patience and perseverance to master all the thoughts that make up the various planes of consciousness in each of us. There are the "unruly" thoughts that have not yet learned the law of order. They are like a lot of raw recruits in an army. They have to be drilled with firmness and patience. Then there are the "feeble-minded" thoughts, those that believe in inability and inefficiency. They are always jumping up in our throats and causing us to say "I can't" and "I don't know." The only real comfort we can extend to them is to take away their feebleness and put efficiency in its place. This is easily done by the steady affirmation in thought and word, "I can, I will, I know, and I can do all things through the power of God in me."

We "support the weak" thoughts by putting a foundation of strength under them. The poor little thoughts that whine as they recite their puny ills are the most subtle, because they appeal to our sympathies. They seem so real at times that we fall into their sly little traps, and instead of being patient only, we become more than patient, we become resigned to the inertia that creeps over us so gently. Here is where we must rise in Spirit and affirm the might and power of the *I Am*, which is the image and likeness of the Omnipresent God.

If you believe in the reality of evil, it will cause you to be restless and unhappy. Your mind and body will reflect the contentious reactions which result from the belief that evil has power. When you know the truth that the good has all the real power, then you will no longer allow

these thoughts to keep up their battles in your consciousness. Say often to yourself: "The belief in the reality of evil no longer has place in my mind or body. There are no conflicting emotions in my subconsciousness resulting from this belief in duality of forces. I know that God is Good, and that Good is the only power in man and the universe. My world is henceforth ruled by the harmonies of the Infinite Good."

"Pray without ceasing." The intellectual man says this is oriental exaggeration; that prayers should be at stated times, and that it is an absurd proposition to "pray without ceasing." But there are activities of the Spirit which the intellectual man may not have discerned, and among them is the inner flame that constantly recognizes the presence and power of God, and a certain concentration of the mind within the devotee quickens the brain centers in the organism until they constantly quiver with the vibrations of the Spirit. While occupied with everyday affairs this inner consciousness keeps up its steady flow, and such a one can realize what is meant by "pray without ceasing."

We "quench the Spirit" when we put worldly fact and material reason in place of spiritual conviction. This is done in so many ways that it would take a volume to describe even a part of them. We strengthen the Spirit every time we stand by our inner conviction regardless of the arguments without.

Those who live in the world of events long to know the future. The Spirit lives in the *now*, and the prophecy is that you reap as you sow, that you may know exactly what your future will be by studying the thoughts you are now sending forth. There is no mystery about this, and it is not governed by the Fates. You are now generating the forces that will bring about the events of your life, and you can consequently have any kind of a future you desire. What you are now thinking is an exact prophecy of what your future will be, hence we should not *despise this prophecy*.

## SUNDAY, FEBRUARY 21

## RIGHTEOUS DESIRE

*Scripture Text—Acts 19:8-20*

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. Insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13. But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

15. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18. Many also of them that had believed came, confessing, and declaring their deeds.

19. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of the Lord and prevailed.

SILENT PRAYER—*The name of the Lord Jesus is magnified in me.*

Ephesus means *desire*. It was here that Paul, Truth, preached longer than at any other place. Ephesus was one of the most important cities of ancient Greece and well represents that central building faculty of the consciousness called *desire*. Ephesus was famed for its tents, so much so that the luxurious Athenian General Alcibiades thought his

furniture not complete unless he had a tent from Ephesus. It was famed for its art; the temple of Diana was there, and many craftsmen made up the city's inhabitants. This all shows its prevailing mental state, and symbolizes a certain center of consciousness in the body of a man.

Some people think it far-fetched to claim that a city or place on the earth has any relation to man's mind. The fact is, that all places are representative of the mind. The prevailing idea in the race mind at any age of its history may be told by the character of its cities. The American people are picturing in their cities what exists in their minds, and we readily locate the intellectual, governmental, artistic, manufacturing, etc., cities of our country. If we take this country as a whole and call it a man we can easily locate the head, the heart, the stomach, etc.; in fact, every part of the man may be found in a representative city. Man makes the world about him after the pattern of his own mind. He has no other pattern. So we say that the Greek meaning of the word, Ephesus, *desire*, represented that faculty in the mind, and was used by Gospel writers to symbolize certain movements that go on when the Truth is spoken there. In its physical aspect Ephesus is the stomach. In its mental, it is that ganglion center at the pit of the stomach which controls and directs all the organs pertaining to digestion and assimilation.

Philosophers like Darwin and Spencer say that *desire* is the root of all body building. They claim that desire draws together the few protoplasmic cells that make the stomach of the most primitive life forms. The giraffe desires to nip the tender shoots that grow high up on the trees, and he adds cell by cell to his neck until he reaches them. The deer desires to flee from its enemies, and the desire builds muscles of swiftness. The fish desired to get out into the air above the water, and eventually became a bird. Thus science proves the law of thought in building the body. Desire is but another name for constructive thought. The desire is the center from which goes forth the impetus that makes the form.

The cells that build the form are moved upon by ideas; hence the character of the form is determined by the prevailing ideas back of it. Ephesus was given up to idolatry, superstition and general materialism. So we find in unregenerate man that this center is given up to physical and mortal ideas, and must be raised to the spiritual through the impregnating power of the Word. Hence Paul spent three years preaching the Gospel in Ephesus.

The word of Truth cast out evil spirits and healed the sick at Ephesus, and this was imitated by strolling Jew exorcists. They used the same formulas that Paul did, but they had not been converted, or mentally purified, and the evil spirits turned upon them and overpowered them so that they fled.

We find people who want to be healed without repentance—they want to be freed from the penalty of error but do not wish to do right. These ask for word formulas, magic, and they create a demand for the exorcists, that imitate the Truth, but are not in the understanding of that change of heart and thought which must accompany all true healing.

Sceva, the Jew, means an *established instrument*, and refers to the fixed state of mind which prevails in the physical consciousness. The "seven sons" are the seven centers of thought and action in the body. When we find that through the mere use of words and formulas there is no permanent casting out of the evil that besets us, fear falls upon us and the name of the Lord Jesus is magnified. "And many that had believed came and confessed and showed their deeds." Randall, a Bible authority, says, "Confessing, being used absolutely, denotes giving thanks to God for this manifestation of his goodness and power; and showing, declaring, announcing, denotes a report of what they had seen, not a confession of what they had done."

The burning of the books of those who practiced "curious arts," means the total denial of all formulas and aids that are not based in the understanding of Truth.

## COMPENSATION

Experienced men of the world know very well that it is always best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs in his own debt. Has a man gained anything who has received a hundred favors and rendered none? Has he gained by borrowing, through indolence or cunning, his neighbor's wares or horses or money? There arises on the deed the instant acknowledgment of benefit on the one part, and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbor; and every new transaction alters, according to its nature, their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach, and that "the highest price he can pay for a thing is to ask for it."

A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant, and pay every just demand on your time, your talents or your heart. Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise, you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.—*Emerson.*

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There is nothing in life which has not its lessons for us, or its gift.—*Ruskin.*



"Be still, and know that I am God."

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IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

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(Silent Unity Department)

913-917 Tracy Avenue, Kansas City, Missouri

### CLASS THOUGHT

January 20 to February 20, 1915

Held daily at 9 p. m.

*I am a New Creature in Christ Jesus.*

### PROSPERITY THOUGHT

January 20 to February 20, 1915

Held daily at 12 m.

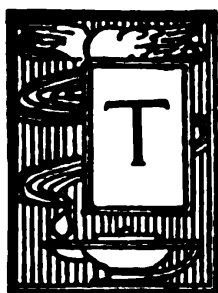
*All the Empty Thoughts in my Mind are Now  
Filled with the Consciousness of God's  
Inexhaustible Substance.*



# HIS NAME IS ABOVE EVERY NAME

EDNA L. CARTER

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."



THE real Jesus and the real meaning of his words have been so hidden by man's theology in his effort to cover his sins rather than forsake them, that people find nothing to be ashamed of in Him and his doctrine as it is popularly taught. Rather, to be called a Christian is now a mark of respect so long as the Christian compromises sufficiently with the world about him. To find the Jesus of whom the world is ashamed we must look away from all forms and ceremonies, and from all that makes the popular religion, and see him as he stands forth in the gospels and as he is made manifest in redeemed man. If Jesus should walk in our midst today with twelve unlearned and ignorant men as his chief followers, he would receive the same treatment that he received in Palestine. The priests, the high priests, the doctors, the lawyers, and all the learned men would scoff at his healing and put him out of their places of worship. As a matter of fact, they are doing it now. It takes courage and fearlessness to "stand up for Jesus," in this adulterous and sinful generation. The scorn of the unbelieving community is poured out upon one who is known to trust God for his health and supply, and to claim for himself the full gospel for the whole man. But an entire change of conditions is coming, and those who have despised Jesus Christ, his doctrine and his people, will be ashamed, because they will be awakened to their guilt and realize that they have been partakers of the evil deeds of those who crucified the Lord of glory.

This passage which we are considering warns not only against being ashamed of Jesus, but also against being ashamed of his words. His words are his teaching, his doc-

trine, his gospel. He said that they who believe on him should heal the sick, cast out devils and raise the dead. This is one measuring line which will help you to prove to yourself whether or not you are ashamed of his words. It is not you that are ashamed, but the adverse mortal consciousness in you. Your real mind is capable of understanding the Law back of the sayings of Jesus. His miracles were not performed apart from Law, and it is his will that we learn the same Law and do the same works. This is reasonable; it appeals to the reason of the true mind of every individual.

He taught also that everything that bound one in personal consciousness had to be given up for him. Again this is foolishness to the mortal man, but the truest wisdom to him who has spiritual understanding. Every page of Scripture teaches the unreality of the personal man. His desires are formed in illusion and delusion, and, although his experiences prove this to be true, still he resents being told that his life is a shadow and his end death. The reason he is ashamed of the sayings of Jesus about giving up mortal desires, conditions and relationships, is because he does not discern the reality of the new desires, new conditions and new relationships that will be his when he gives up self and steps out into the larger life of the Christ.

Furthermore, he said, that whosoever believed on him should never die. Are you ashamed of these words? Seeing no way to do away with death in the experience of the race, men have tried to reconcile themselves to its appearance. Through their efforts to accept what they consider the inevitable, they have built up certain error beliefs that darken their minds so that the glorious light of the gospel of Christ cannot enter. They are ashamed of the good news that death is to be overcome and that men are to live eternally. Again, it should be remembered that the shame of this promise of Jesus comes out of the mortal. Everyone in his sound Christ Mind can see the simple logic back of the promise of everlasting life. Death is the wages of sin; life is the fruit of righteousness.

One of his sayings that has been buried from sight by unbelief and ignorance is this: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Here again it is well to remember that opposition to the Truth comes only from the mortal, and it can be easily overcome where there is a deep sincere desire to give up all for Christ. But, of course, there must be a discernment of the good that is to be attained, or there will be no giving up in order to gain that good. The object of this article, and others like it that have been written, is to help people see that what Jesus Christ has to offer is of supreme value to us all, and that everything that the natural man prizes is as nothing compared to the joy that is to be found in giving up the mortal man in all his expressions for the spiritual man. No one reaches any degree of spiritual attainment except through daily steps taken in the overcoming power of the Spirit; that is, a transformation must go on eternally through the power of new ideas in the mind. People sometimes grow rebellious against God, because he does not give them certain blessings. Every blessing is the fruit of an idea, and if new ideas are rejected and despised they cannot bear their fruit in the life.

In regard to Jesus' teaching about marriage, scorn of it may be overcome by first definitely accepting it in faith, and second, by considering the Truth of it and the great good to come out of it. The world surely needs a remedy for all the suffering and sorrow that man-made marriage has brought upon the world. Everyone who has ever given his life to work for the world, knows how great the need is for spiritual enlightenment concerning the right relation of men and women. Sorrowful, broken lives cry out for help, and we know that there is no help but Truth, so we do not hesitate to state it plainly.

Paul had to meet the contempt both of unbelievers and of those who claimed to know the Law of God, but he said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." This

same affirmation will strengthen the faith and courage of all who believe in the power of the teaching of Jesus Christ to save to the uttermost. Probably Paul found it easier to meet the doubts of the Greeks and Barbarians, than the ignorance of the Jews who claimed to know God. So in this day we find that those who are willing to admit the sins (respectable and otherwise) of their mortal consciousness, more readily accept the teaching of Jesus than those who are satisfied with a small understanding of the Law and try to make it fit the conditions of the world which is passing away.

This message is not to the unbelieving and scornful, but to all who with sincere hearts and minds are seeking to follow Jesus Christ wholly. Without condemnation of any who choose to remain in the dark valley of mortal consciousness, those who have reached some of the heights of spiritual faith and discernment may signal to one another their words of courage and cheer.

"Abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming."

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### GRACE BEFORE MEALS

(In Silence): Blessings upon this bounty, and thankfulness for the abundant good which Thou hast given us this day.

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Pour out upon us Thy blessing, and make us to realize that man doth not live by bread alone, but by every Word proceeding out of the mouth of God.

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"You are as you think; your thoughts are as your impressions; and your impressions come either from your environment or from your own superior ideas. What you are to be, and what your fate is to be will therefore depend upon whether you think what is suggested by your surroundings, or think what you are inspired to think by the greatness that is within."

# MODERN SPIRITUAL HEALING



**S**PIRITUAL healing has been practiced from the earliest ages. It antedates medical science. Every nation has had its "medicine men." We find today in South Africa the "hoo-doo-man," who heals through driving out so-called evil spirits, and the Hindoos, the Chinese and the American

Indians all have similar healing methods. Strange as it may seem, Jesus Christ recognized that the cause of disease was largely evil spirits, and he used methods similar to those of the so-called heathen in eliminating the "demons." We are told that he drove out "evil spirits" by his word. We believe this, and yet look with a certain derision on the Sioux Indian who pow-wows and tries to scare away evil, and the African "medicine man," who pounds on his tom-tom, and moans and cries, that he may free the sick from demoniacal possession. The "medicine man" used the word ignorantly or with but limited understanding, while Jesus sent forth the Word in the full understanding and consciousness of its power. Through him we have pure spiritual healing, and we recognize that all diseases come upon man through the mind. Thought creations have an ego, that is personality, and these virtually compare to the demons of Scripture.

The first healing recorded in the Bible is that in answer to Abraham's prayer for Abimelech and his wife and maid-servants, and was successful. (Gen. 20:17.) But Asa, the king of Israel, departed from the true healing. The record given in II Chronicles 16:12-13, is, "And Asa, in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease, he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

All through the Scriptures we read of spiritual healing. Elijah, the prophet, healed by the power of the Lord, and Elisha healed in the same way. There was a casting out of

the mind of the patient the thought of disease, and especially the thought lying back of the disease. They recognized that the need of healing came from some departure from righteous law. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him. Thou shalt therefore keep the commandments, and the statutes, and the judgments which I command thee, and the Lord will take away from thee all sickness."—Deut. 7:9, 15.

So the healing methods which have been based on evil as the cause of sickness and disease are right. Error does take possession of man's consciousness if he gives up to it, and it must be cast out. Therefore, Jesus Christ made forgiveness the foundation of his healing. Forgiveness and healing are essentially connected.

When Naaman, captain of the host of the king of Syria, came to Elisha to be healed of his leprosy, Elisha told him to go and wash in Jordan seven times and he should be clean of his leprosy. Naaman was wroth. The method did not suit him. But his servant persuaded him to follow the prophet's instructions, and when he did obey, "his flesh came like unto the flesh of a little child, and he was clean." By his obedience he got rid of something—the spirit of mortal assumption of importance was washed away.

John the Baptist came baptizing and healing. Baptism symbolizes cleansing from sin. All healing is founded on mental cleansing; harmony in the body follows. Peace comes with forgiveness.

A great revival has taken place in these latter years. It is not over thirty or forty years since the Truth of healing force as spiritual and not material began to sweep over the land. Even among medical men old theories of disease are continually being discarded, and new ones adopted, only to be succeeded after a time by still newer theories.

This Renaissance of spiritual healing assumes that all causes originate in mind; that diseases are caused primarily by wrong thought. The medical schools and the orthodox churches are waking up to the fact that there is something

in this, and are seeking to make a union of forces. But the radical school, the strict followers of Jesus Christ, have but little in common with medicine. Jesus gave no power to material means. A few times he used clay, but this was so obviously symbolical that it should not be classed with materiality. There was no idea in it such as is back of the giving of drugs. Jesus recognized the power of spiritual understanding, and the washing away of the clay was the denial of the ignorance and blindness of mortal thought. The healing of Jesus Christ is based on an exact science—the Science of Relation of Ideas.

There must be complete regeneration before there can be permanent healing. The deadening of the nerves by the use of morphine is not healing. Pain is an indication that the vital forces are at work to bring about health, and the use of morphine stops the healing work.

If we want true healing we must come to the Jesus Christ standard. This great wave of new thought about healing is being taken up and applied according to the character of the thought of those who use it. If you want to know the spiritual understanding of a religious people, you can find it by watching the trend of their thought when a new subject is presented. In this matter of spiritual healing, you will find that some take it up, not in its purity, but only in a material aspect. They try to apply a measure of the Truth, but fall short on account of attempting to deal with the physical aspects of mind, leaving out the moral and spiritual. They do not see the deeper realms of thought connecting mind and body.

Jesus Christ said, "If any man will do his will, he shall know of the doctrine." Nothing but Truth will ever free man from disease. This is our teaching. We do not think it necessary to deny the body and call all that appears error. All that has substance has its origin in Spirit. The mind of the Spirit is the intelligence of every part of the body. Spirit, soul, body—these three are necessary to the whole man. They are in the constitution of Being itself, and it is strange that anyone having a measure of understanding should have

overlooked this true relation. This error comes from thinking in material ideas instead of grasping full spiritual understanding. While one tries to deal with cause and effect in the realm of effect only, he will always find himself limited, and he will never be free from his limitations until he lays hold of absolute Truth.

Jesus said, "In my name shall ye cast out devils, and heal the sick." Is the church recognizing the healing power of Jesus Christ and doing its healing work in his name? No. In the Emmanuel movement the sick are examined by a doctor, and if the disease is organic it is turned over to man, but if it is merely nervousness, and easy to heal, it is given to God. When Jesus Christ gave the command to go forth and heal the sick, did he make any such classifications? He healed all manner of disease, and his disciples did likewise. What is called an organic disease has its origin in mind as truly as any other. It has become subconscious and needs the power of the Christ-Mind to reach and dissolve the error thoughts which are causing the disease. Material remedies can no more reach the subconscious than they can the conscious mind of the patient. With Jesus no diseases are incurable. "All things are possible with God." "All things are possible to him that believeth."

Do not be awed by great systems. "By their fruits ye shall know them." The fruit of the true spiritual healer's work is the reformation of man. Bodily healing follows as a natural consequence. It is worth nothing to cure a man unless you show him that error is the cause of his trouble, and start him on the right way. In order to have bodily perfection, it is necessary to bring the mind to a state of righteousness. So there is a definite and distinct difference between mental science and spiritual healing. Christian Scientists are often severely criticized for their arbitrary and intolerant attitude toward all healing systems other than their own, but in a measure they are right. One must stand by his highest conceptions of Truth.

Some pray that the doctor may be led to use the right means in treating them, but this is climbing up some other



way. Why not go to God as a son to a father, as Jesus did? If you take a roundabout way to get to God, you will find that you are making a separation between yourself and your Lord. He is Life, Intelligence, Love, and these three are the healing forces.

You must make a covenant with God, and then keep that covenant. You must know the Law and conform to it. When we know the law of Being, then shall all the secrets of creation be open. Faith in the All-Power of God will make our way clear until we come into the full glory of the Son of God.—C. F.

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### A DEMONSTRATION

I must tell you of a wonderful demonstration in the case of a child of friends of mine, a boy of nine years, taken violently ill after some days of complaint. The doctor, diagnosing it as inflammation of the bowels—possibly appendicitis—with operation *imperative*, took him to the hospital and made an incision, and told the father it was useless to proceed as the child was doomed. The father requested that the doctor operate any way, which he did, reluctantly, saying that he would *possibly* live to come from under the influence of the anæsthetic, but gave the parents no hope. The father asked me to aid him mentally and I held constantly for *Life*. He lived over that day and night, and the next day and night, with very discouraging symptoms. I stayed at the hospital nearly all the time, and absolutely refused to regard the discouraging reports, no matter what they were. I never once gave him up—I saw the abundance of God's Life in its fullness in and about every cell of this child's life, and I claimed that Life for him constantly. I did not deal with the negative in any sense whatever. I did not try to see him, for I wanted no appearances to stand between me and my clear concept of *Life*. He passed every crisis, and in ten days was able to be taken home. He is now a perfectly well, pink-cheeked youngster, as happy as the day is long.—I. E. S.

**EXTRACTS FROM LETTERS**

*Written to Students and Patients by the Society of  
Silent Unity*

We do not say that evil does not appear. The point is, it has no substance and no reality, because it is not of Spirit, and nothing but Spirit is real; that is, nothing else has substance and is eternal. If you think of a boy at the black-board working out a mathematical problem, you will have an exact illustration of this truth. We believe unquestionably in the principle of mathematics, and know that the boy's mistakes have no reality; that is, they are not in the principle, but in the wrong relation, which he, through not comprehending the principle, has made. It is exactly so with spiritual Principle. All the diseases, evil, and everything of that character that appear, are merely wrong relations and conditions that the race has set up in trying to work out life's problems without understanding God as the underlying Law and Principle of existence.

We would call your attention also to the principle of music as illustrative of the spiritual Principle. We study the principle of music, and in no way do we consider as real of that principle, all the discords which students of music make. God is Principle, and it is blasphemy to say the discords men make in ignorance of this Principle are as real as God.

No healing was ever accomplished by spiritual methods until the place of denial was reached. We must take in faith, and claim in faith the health which is ours in Spirit, even though it has not yet come into manifestation. You can see what it means to the race to awaken out of the nightmare of error and into the consciousness of the allness of Spirit. It drives away gloom and lifts the burdens of life. It is only when we cannot see and realize our freedom in Spirit, from everything adverse, that we have a trial. So we need to keep our minds as clear as possible of all belief in the power of evil to torment or afflict us.

When you see this point, of the unreality of evil, your whole world will be changed and you will feel a lightness and freedom and happiness that you never knew before, and cannot know while you believe in the power of evil. You give it, by your belief in it, all the power it has.

You must know by experience the difference between people who talk about evil and believe in it, and try to make everybody else believe in it, and those who scatter sunshine by their faith in the everywhere present, all-powerful good, our God. One casts gloom; the other is the light of the world.

One point that especially needs to be made clear is the difference between the Real Man, the Christ, the Principle, which is God's perfect creation in every man, and the ignorant mortal consciousness. Without this distinction no clear understanding of reality can be had.

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To say what people should read and what they should hear, is a bondage that we would not hold anyone in. God gave all men freedom, and when one places shackles on the mind of another and sets himself over that other as judge and lord of his thoughts, he has violated the law of Being.

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Nothing brings on the appearance of age faster than letting the mind go back and dwell upon the past, because the past has no substance; it is merely a shadow, except to the extent that you vitalize it with your thought. All the thought-force and substance is needed each day for the body's nourishment and sustenance, and we rob the body every time we let the thoughts dwell upon the past.

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The reason we do not send out much literature along the line of reincarnation is because we do not make it really a part of our doctrine. Reincarnation is simply a makeshift to give men another opportunity to demonstrate Eternal Life. The last enemy to be destroyed is death, and our time and teaching is given to the thought of the attainment of Eternal Life, not at some future time, *but now*.

Those who make much of reincarnation and karma, usually give very little place to the doctrine of Jesus Christ through whom forgiveness from all sin, past and present, can be obtained, and the whole man, spirit, soul and body, redeemed from the grave, without having to pass any more through such experiences as death and re-birth. The only progress there is, is in life. Death cannot save or help people in any way.

To pray that an individual may "always live in the body" is identically the same as to pray that "God's will be done in him." Life and death have nothing in common. God is Life, and his will in every one is the expression of himself—more abundant Life, which always manifests as health and wholeness. Life could not will that some one die. See Ezekiel 18:32, and 33:11.

One must always remember in praying for others who have not asked him to do so, that they also have free wills to accept or reject the Truth. If they choose to live in the old way and will not give place to the healing power of the Spirit, even God who wills them all good, cannot force it upon them, since they are not machines but intelligent beings.

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We know that in the Divine Mind, Order reigns. It is therefore logical to look for Divine Order in God's purpose for man. He must have a definite plan for the redemption of man. This he has plainly revealed in the Scriptures, and the people have recognized it in a measure. We hear them talking about Jesus and the plan of salvation; but there is every reason to think that they have not fully understood the plan. They have believed that death was a very important factor in bringing man into salvation. This we now know is not true. Many other errors have been held concerning God's will and plan for the redemption of the race. Since our reason and spiritual understanding of God satisfy us that there is a plan, and since there have been so many mistaken ideas about the plan, it would seem a part of wisdom to find out for ourselves what the will of God is and what is the order of its outworking. People often follow one line of

thought, believing it to be in harmony with the plan of God, and further light shows them that they are wrong. Then they sometimes drop back into a state of indifference about the matter and think the world is going to jog along the same old way it always has. But it will not.

Everywhere about us are signs of coming changes. The orthodox world and the moral people hold up their hands in horror over what they call the immorality of the world. Much of this is not immorality at all. It is just a breaking up and passing away of old conditions that must be changed preparatory to the New Order. One of these signs of the times is what is called the divorce evil. The mighty Spirit of God has come into the world, and is overturning, overturning, overturning, and nobody can stay its mighty hand. All the bondage and injustice and cruelty and wrong that have in the past been covered by a marriage certificate are now being brought to light, and the people who are in bondage no longer submit as they once did. The church struggles with the problem and tries to force people back into the old conditions, but it is wasting its time. The old carnal bondage is breaking up and passing away, and men and women are coming into the Christ freedom. Will this change come peacefully? Experience is proving that it is not very peacefully. This change in conditions might be made without the suffering and struggle that accompany it if people were in understanding, and readily conformed to the Truth that God is establishing along this line; but a good many have not understanding, and they do resist and it does make trouble. So we would not be of those who say, "Peace, peace," when there is no peace.

Then there is the misunderstanding and disagreement that exists between labor and capital, the working man and his employer. This matter might be adjusted peaceably if all were willing, but they are not all willing and never will be while selfishness rules; so it is folly to say, "Peace, peace." There will be no peace until the adjustment is made in righteousness. We know by experience what it means to have broken up in us by the Spirit, the old crystallized errors,

and we can see that the crystallized errors in the social body, political body and religious body will be dissolved and broken up just as the prophecies describe.

These are but illustrations of things that are going on under our eyes every day, showing that the Spirit of God is working mightily in the world, and that we should sit up and take notice. Not only that, but we should put ourselves in line with the power that is working out righteousness and not add to the trouble in any way by falling in with either side on the mortal plane. Observation and reason both show us that the prophecies telling of the time of trouble to precede the setting up of the kingdom are not mere words; so if we will not heed the prophecies we should at least heed what is already so clearly manifest.

The right attitude for one to take is that of entire faith and trust in the good that is coming. He should not count as evil the readjustment that he sees going on in the world, but discern back of all the all-power and the all-wisdom of God working out his plan of redemption for the race.

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It was the personal consciousness in your mother and her personal love for, and clinging to, her home, that made her exact the promise to keep the home, and it was the personal in you that led you to make her the promise. If a promise made by the personal in one individual to the personal in another, in any way interferes with the development of the spiritual man, he is surely not obliged to stand by it. In the personal consciousness people do and say many things that their inner Wisdom reveals to them as unwise, after having been quickened by the Spirit. Whether you keep the particular home you have now or not, is of very small import when compared with your spiritual welfare.

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The ordinance of "Grace" is necessary to perfect digestion. Matter must be quickened by Spirit. Jesus said, "Man shall not live by bread alone, but by every word proceeding out of the mouth of God." Be still for a few moments before you eat and silently give thanks.

## DEMONSTRATIONS OF THE LAW

*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.*

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We have always received so many letters from people who have been healed through the Silent Unity ministry, that in order to make room for even a few extracts from these letters, we have had to set them in small type. There have been many requests from our readers that this interesting matter be printed in larger type, and with this issue we have made the change.

This enlargement of type necessarily reduces the number of extracts that can appear in UNITY, but because we do not publish all the acknowledgments of healing and help that we get, those who write should not presume that their letters are not appreciated. We do rejoice over them, and in some of our daily gatherings in the healing room these good letters are read with thanksgiving and praise to God for his goodness.

A very large portion of the history of Jesus Christ in the New Testament is given to the records of healing and other demonstrations of the Divine Law. Although they were considered merely as "signs," they were counted valuable, and all the details have been handed down to us for two thousand years. The same law is still operative and the same kind of healing is being done every day, but because it is not sanctioned by the accepted religious thought of the people, these instances of divine intervention are ignored or considered religious heterodoxy. From our viewpoint this is grieving the Spirit, and those who are not willing to accept the power of the Spirit to heal in this time, just as effectually

as in the day of Jesus Christ, are overlooking one of the greatest privileges of Christianity.

Jesus made promise after promise and declaration after declaration of his continuous presence and power with those who believe on him. Such assurances as these were repeatedly given: "Lo, I am with you alway." "Whatever ye shall ask in my name, that will I do." "Ask and ye shall receive, that your joy may be full." "I in them, and thou in me, that they may be made perfect in one."

### HEALTH

*Waukegan, Mich.*—The young man who had infantile paralysis got well, and the disease soon passed away from the city. The doctors had no hope for him when I requested your treatments.—*Mrs. W. A.*

*Blanchardville, Wis.*—About four years ago I was taken down with a very severe bladder and urinal disorder, and all that medical science could do was to relieve me from the excruciating pains by giving me morphine. At the first hospital I went to they said my disease was tuberculosis of the bladder and that I could not live over two years. After staying there about two weeks and nothing being done, I came home. Afterwards I went to another hospital in Chicago and was examined by the experts there. They also said that nothing could be done for me and for me to take all the morphine I wished, as my time was short anyway. They pronounced my trouble cancer of the bladder. There is no word that can give any idea of what my suffering was for about three years, night and day, and all the relief I could get was by using morphine. At last we found the dear Society of Silent Unity, and as soon as my wife began to write to you there was a change for the better, until sometime in August, by the help of God I was freed from pain in one night, and I was healed. My case was a notable one and my friends seeing me well and looking so good, are all becoming interested in the Divine Healing Power of God.—*S. N. R.*

*East Jordan, Mich.*—When your letter came I was confined to bed with tonsillitis and general prostration. I began at once to hold the suggested thoughts and at five o'clock observed the Silence, as best I could. Both tonsils had been completely covered with canker spots. At five-thirty the spots had entirely disappeared and the inflammation was leaving.—*Mrs. J. E. S.*



# I Am a New Creature in Christ Jesus.



*Chico, Cal.*—My son's wife has recently had a wonderful demonstration of God's power to heal the sick. She knows very little of the application of God's Law that heals. She was afflicted as the woman who touched the hem of Christ's robe and was healed. Not having faith that Christ was still the great Physician, she applied to a medical doctor and he gave her some medicine and told her if that did not bring relief she must have an operation. She took the medicine three days, then told me she could stand it no longer. I asked her to let me help her demonstrate the Truth. She consented and I read aloud a few pages along the line of thought I felt she needed. In reading it was revealed to me the thought that was causing the trouble, and I stopped and explained to her the Truth of Being, that man was made in God's image and likeness and not subject to sin and sickness. I stopped for a moment and a power beyond me spoke with my voice and said, "Is that God?" I looked at her and she was looking out of the window. She said she must get up. When she did so a growth half as large as the hand and another piece not quite so large passed from her. Then she said that just as I said "Is that God?" she saw a bright and radiant light through the window and a voice told her to get up and she would pass away the two obstructions that were troubling her. She felt as though she could rise and fly, her body seemed so light, and her soul was filled with joy. She was healed in that few moments. We praise God for the knowledge of the Truth that brings us to the healing waters.—*A. H. O.*

*Terrino, Wash.*—I wish to tell you of a wonderful demonstration of God's love and power to save. I have a little friend who had been a great sufferer from rheumatism for twenty years and was not able to walk. About two weeks ago her burial clothes were sent for, as they said she could not live over three days. Mrs. P. asked about her and sent out a healing thought to her. She also sent her some UNITY magazines and told her folks to tell my friend about Unity. The next day she sat up and the second day she asked them to carry her out in the yard. She sat up in the chair for a long time; finally she said, "My hands and arms are not stiff now, and the pain and misery has left me; if you will help me I believe I can walk." She walked up the steps and into the house and has kept right on improving ever since. They are all delighted over it.—*Mrs. I. B. F.*

*Columbus, Ohio*—When I went in to see Mr. K. whom the doctors had given up to die, there were a lot of

church people and the preacher there, and they told me Mr. K. was on his deathbed. I stayed until they had all left, and then I talked to Mr. K. and told him to change his mind about dying and going to heaven. I had two copies of *Weekly Unity* in my pocket and gave them to him; also gave him the class thought to repeat. After leaving him I wrote immediately for your prayers. I have been to see him three times since; he is getting better all the time and says he is going to get well. I have been healed of Bright's disease, and I know that with God all things are possible.—*Mr. V. R.*

*Chadbourn, N. C.*—About three weeks ago I asked treatments for our little girl for a place on her jaw, which looked like a tumor. It was making rapid growth, but shortly after I wrote you it began to disappear, and now her jaw is in good shape and the lump is gone. Praise God for the great healing power of the spoken Word.—*A. A. W.*

*Louisville, Ky.*—I was returning from the market with a load of groceries and vegetables, and as I was turning a corner I was struck by an automobile, hitting the left wheel of my wagon and throwing me fifteen feet, breaking one of my ribs, and bruising and hurting me all over. The next day I began to swell up; I was a sight and my kidneys did not do their work. Two doctors came to my home, and wanted to operate on me. I would not allow them to, for my trust was in God. While the doctors were sitting and waiting I asked my wife to pray, and we prayed together the prayer of faith. The swelling left me, and so did the two doctors. Thanks be unto God for the lessons in Truth which I have learned.—*C. W. B.*

*Bremerton, Wash.*—I am almost healed of stomach trouble and my heart action is much improved. I am so thankful to God for the blessings I have received. As soon as you received my letter, although I did not get your reply for some time, as it was missent, I realized I was being healed.—*Mrs. E. E.*

*Friend, Neb.*—There is a great blessing coming to me through the study of your magazine, *UNITY*. The articles on conserving substance, and your teachings regarding the waste of the pure life substance and the utilization of the substance for the building and renewing of the body has within the past year been a happy and profitable lesson to me. I am gaining rich blessings from these teachings. My eyes are growing stronger and I believe the erasing of the belief of waste of the life substance is doing much to rebuild

the strength of my eyes; even the color of the pupil of the eye is a great deal better; my eyes are clearer and firmer in every way than they were. It seems to me that this conserving of the life substance will work out the best blessing of all to us in our bodies and come out through our affairs.—*Mrs. K. H.*

*New York, N. Y.*—I telegraphed you Saturday, asking treatments for my sister for severe congestion, fever and cough. I went to see my sister after sending the message, and while getting ready was thinking how best to give her a helpful thought. I picked up a copy of *UNITY* from the top of my desk, where I always have a few, and the class thought in it was, "The quickening, free-flowing life of Spirit strengthens and heals me." I cut the page out and took it with me, and pinned it up at the foot of my sister's bed where she could see it easily. I told her I had telegraphed you and that I would stay with her until Monday, when I had to return to my work. She had been in bed two weeks, coughing hard most of the nights and sleeping hardly any. That night she had only two coughing spells and slept most of the night. Sunday night she did not cough at all. When the physician came the next morning he asked what the sentence at the foot of the bed was for, and I said: "That is Love's prescription," and he said, "Well, it's better than any of mine!" When I told him about *UNITY*, he said someone had sent him a copy of the magazine and he would go home and read it. Rejoice with me in God's love and goodness!—*M. C. S.*

*St. Cloud, Fla.*—Nearly three months ago I called upon you for spiritual help. I have been a sufferer for over six years, and during that time was subjected to the medical skill of half a dozen doctors, without relief. Some of them said I had kidney trouble, others said it was some other kind of disease that caused all the pain I suffered in my back. Finally a specialist from Chicago was engaged and he dispensed medicine for six months without giving relief. Another specialist from New York was consulted and I was again treated for another six months and received no relief. After such a long struggle and taking so much medicine I hardly felt worth saving. The first of September a monthly and weekly *UNITY* were sent to me, and after reading their blessed pages I grasped at the hope sent out to me for relief and wrote you. I had long been a believer in the prayer of faith, but was so racked with pain night and day that I could not collect my senses. I just wanted to lie still and let you

pray and have faith for me. The Spirit of Truth, with its tender, loving power, gradually lifted the heavy burden from my soul and hope said, "You are now well and strong; arise and walk." I tried my weakened powers and found that I could use them. Yesterday I rode three miles to town and walked several blocks. I was greeted by many friends with the words, "How well you look! What have you done to get relief? You are certainly marvelously changed." My heart is filled with thanksgiving and praise to God for his loving care and for all his blessings. Life is now filled with joy, through the knowledge of the indwelling Christ. I have demonstrated his power over sickness and his love for humanity, and I feel that I must devote my whole life to his service.—*M. E. D.*

*New York, N. Y.*—The change in mother was wonderful. The first telegram to you brought relief in less than an hour. Thank God for his goodness.—*N. M.*

*Blanchardville, Wis.*—The little boy for whom I requested treatments is now out of danger. The doctors had given him up and said there was no hope for him. As dark as it looked at times, I held on and told the folks he was going to get well. It was through our prayers to God that his life was saved.—*Mrs. I. W. R.*

*Joplin, Mo.*—I wrote about three weeks ago, requesting treatments for my little girl who had been stricken with typhoid fever. Her condition could not have been worse. The following morning she was much improved, and has gained steadily ever since. Her improvement was a great surprise to everyone.—*S. A. H.*

*Spokane, Wash.*—Some time ago I asked your treatments and now I am feeling fine. I can do all my housework and can walk wherever I like to. I have learned that God is the healer of the body. I thank him that I have regained my health.—*Mrs. M. A. S.*

*Hillsdale, Oregon*—I was a sufferer from rheumatism for a year, but God has healed me and I am able to work every day.—*M. H. W.*

*New Rochelle, N. Y.*—Since writing you about my daughter's eyes the inflammation has disappeared and she seems quite normal.—*Mrs. M. K. K.*

*St. Paul, Minn.*—K. is glowing with vitality and is radiant with happiness. We can see and feel him radiate these qualities. We have all been helped in many ways. Mr. C. sees an improvement in his business, and many small ills have passed away. I have worked harder than ever

before and without fatigue. I have wonderful moments of upliftment, and thankfulness flows through our lives like an undercurrent. We are bowed down with humility and at the same time lifted up with exultation.—*J. H. C.*

*Erie, Pa.*—My daughter who was insane is doing fine. Her mind is clear and she is working every day. Praise God for his blessings.—*M. M. K.*

*Taft, Cal.*—The help I have received through your prayers seems almost too good to be true. I have had varicose veins in my left leg for twenty-eight years, and for many years had to wear a silk elastic stocking; then for four years I have worn shoe arches for broken down arches; also an abdominal belt for hernia. I have discarded them all this past month and my rupture is cured; my left leg is almost down to normal size and I stand in the store all day and hardly tire at all.—*Mrs. C. H. B.*

*Austin, Texas*—I am healed through the power of God, and am able to do my household duties. I do sincerely praise and thank God.—*A. M.*

*Edmonton, Canada*—When I telegraphed you, my brother seemed to be going down rapidly. You must have sent very, very strong treatments, for the doctors said his right lung was rapidly filling with a tumor, and that there was no earthly help for it. The pain in that side had been something terrible, and he could not sit up but a few moments at a time: now, in less than two weeks, he is able to be up and around. The pain is almost entirely gone and he is now resting well at night. His improvement has been marvelous.—*M. A. R.*

*McFarland, Cal.*—Some time ago I asked treatments for a severe case of rheumatism, and I wish to say that it has almost entirely disappeared and I have gained in every other way also, and can do a great deal more work than formerly.—*Mrs. L. M.*

*Duluth, Minn.*—Since we have been studying the Truth as taught by UNITY, I have seen the children helped and I have been helped myself in many ways. I often wished that I could be shown that God really did the healing, so one day it seemed I was to have an opportunity. As I was passing the kitchen range I fell, and in falling my left hand came down on the red-hot stove, and it was not only burned but cooked. I immediately thought, "I am Spirit, and I cannot be burned," and it did not pain me at all. In half an hour I was getting dinner as though nothing had happened, and in a week my hand was perfect and a new

skin had formed. We had never seen a burn healed that way before.—*Mrs. E. T.*

*Billings, Mont.*—Mr. M.'s eyes are in splendid condition and he can see to read. We are certainly very happy after several years of partial blindness, and months of total blindness.—*M. S. M.*

*Frederick, Okla.*—Three hours after I telegraphed you, I was every whit whole. In fact, I have felt better ever since than I had before for months.—*Mrs. J. Y. B.*

*San Gabriel, Cal.*—I am very thankful for my mother's speedy and entire recovery. She never felt better in her life, and I, too, have felt the benefits.—*L. S.*

*Plainfield, Conn.*—I am so much improved that I can hardly realize it is myself. Everyone speaks of it who knows me, how I have gained in flesh, and I am much better in every way. I am out of what seemed deep water. I have been able to do more work than I have in years. I thank God for his many blessings and goodness to me.—*H. M. I.*

*Hartford City, Ind.*—I am feeling much better now than I have in the past eight months. I had been advised that an operation was necessary, when a friend gave me a copy of UNITY, and I have steadily improved since commencing treatments.—*Mrs. H. E. D.*

*Dorchester Heights, Mass.*—Through your teaching I have been shown how to overcome evil. I cut off the end of my forefinger, taking much of the nail and considerable flesh, but I immediately thought of my new teaching and put the end of my finger on and tied it securely. My family laughed at me, but I knew it would be healed and it was. The feeling was gone for a week, but now it is all right again and even the scar is fading out. Another time I accidentally put my hand in hot fat, and I thought quickly that I was in reality Spirit, and Spirit could not be burned, and although it blistered fearfully I never had one bit of pain. It was amazing to those who saw it, and I felt that each demonstration was helping others besides myself to see the light.—*C. L. B.*

*Cleveland, Ohio*—I am very much improved in health. As to the neuritis, it was a very serious case. I followed your instructions and read steadily in UNITY, trying to make all that I read my own. Sometimes in great pain I could remember only, "The Spirit of God expressed in me is Life and Health." To that I held firmly. In due time I became able to use my hand. There also came a feeling of joy and thankfulness more than I can tell.—*L. M. B.*



*Los Angeles, Cal.*—Thanks be to God, I have overcome inharmonious bodily conditions, and I am well and strong and happy. This means a great deal when one knows that I had never known a well day until a few years ago. A few days ago W. started to come down with whooping cough. He coughed all day and could keep nothing on his stomach. Every time he started to cough I had him say he was God's perfect child and that every organ was working in Divine Order. In the morning he was well. Thanks be to the Truth, he has never had a drop of medicine.—*Mrs. A. P. E.*

*Cincinnati, Ohio*—It is with a grateful heart I write to say that I am almost entirely cured of kidney trouble.—*Mrs. C. G.*

*Bristol, N. H.*—My daughter is well and has returned to her work. I cannot express the gratitude I feel for this.—*L. H. H.*

*Ft. Worth, Texas*—I first asked your prayers in August, and am now very thankful for my good health. I am entirely well of those nervous spells, and that burning sensation in my stomach has ceased. I have learned how to pray aright, after praying amiss for so long.—*Mrs. T. C. H.*

*Brooklyn, N. Y.*—My sister-in-law for whom I requested treatments had not spoken coherently for two months until the day you mailed your answer to me. She has improved steadily from that time on. They have taken her to Baltimore, and she stood the trip wonderfully well.—*C. R.*

*Ithaca, N. Y.*—Since I took up the study of Truth as taught by Unity, I have enjoyed good health. When I first wrote I was a nervous wreck, whom several specialists gave up; thanks be to God, I am well.—*Mrs. M. B.*

*Middletown, Ohio*—The heart trouble and also the spasmodic twitching of the muscles of the stomach and bowels is all gone. Praise and thanks be to my heavenly Father.—*V. H.*

*San Francisco, Cal.*—It is almost two months since I asked your help for my eyes, as they were a great source of anxiety to me from constant weeping and I could not stand a strong light. Everything now is so different; the weeping has ceased and my eyes are gaining strength every day. My gratitude is unbounded and I praise God for perfect health and wholeness. I have been for years looking into this beautiful Truth, but never realized such peace and joy flowing in and through me as now.—*Mrs. H. H.*

*Madison, Wis.*—I was suffering from a painful swelling in my cheek. Lancing had only made it ache more. Without saying anything of her intention to me, my daughter wired you and when, an hour later, the pain all left me I thought that I must be receiving help from the nine o'clock Silence. At first I feared to move lest the pain return, then remembering that Christ when healing often said, "Arise," I got up and I was well. I then learned of the message that had gone to you. God's work is certainly wonderful.—*M. L. P.*

*St. Joseph, Mo.*—My son for whom I requested treatment has improved so rapidly that he can sleep with perfect ease and he has no more bleeding of the throat. He expressed himself today as being perfectly healed. Our hearts are full of praise to God and we express our sincere gratitude to you through whom the healing Word was spoken.—*Mrs. M. E. W.*

*San Antonio, Texas*—In August I wrote you for treatment for supposed cancer of the breast, and now wish to report to you an almost complete recovery. Thanks be to God. I can now look at life through a different view than formerly.—*F. M. R.*

*Panoche, Cal.*—The swelling and abscess of my ear is now well. The inflammation and swelling left about the time you got my letter.—*B. E. L.*

*Dallas, Texas*—C. H., for whom I requested treatments for a seriously injured arm, has received great relief, and his arm will not even be stiff.—*M. L. W.*

*Clarkston, Wash.*—I still continue to improve, and sleep much better than formerly. I accidentally broke my glasses since you began treating me and I have not had to wear any since. It has now been five months or more.—*E. M. B.*

*Monroe, Wash.*—I. E. has surprised everyone, as he has improved constantly. His recovery has caused others to look higher than material help, as he had so many odds against him.—*Mrs. M. C. C.*

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#### PROSPERITY

*Battle Creek, Mich.*—My husband has more work before him now than he has had all summer, and best of all I have learned that true prosperity does not consist of the material things which we possess, but in knowing that we have our needs abundantly supplied by our Father, if we will only have faith in him.—*Mrs. W. T.*

*Mankato, Texas*—I am enjoying the best of health, and prosperity has entered into all my affairs. Just a year ago I asked for one of your prosperity banks, when I was almost ready to give up on account of sickness and poverty. I tried out the prosperity bank, and found it a genuine success, and through the *Weekly Unity* I have been wonderfully helped. Words do not tell of all the good I have received from it.—*Mrs. W. G. A.*

*Caldwell, Idaho*—You have, through your prayers, been of wonderful help to my sister and her family. Shortly after you began prosperity treatments for them, my brother-in-law got a position and has work all the time, and good prospects for steady work all winter.—*K. M.*

*Chadron, Neb.*—The party to whom I most desired to rent my house, rented it yesterday. Two people came at the same hour for this one house, and I could have rented it to either. This seemed strange, as I had waited several weeks before, with no results. I am very thankful for the help received through your prayers.—*E. S.*

*Ripley, Ohio*—I am working now, and am getting along fine. Your month's prosperity treatment has certainly done me much good.—*J. W.*

*San Martin, Cal.*—My son secured a position very soon after I started my letter to you, and has now been promoted to the position as overseer of several hundred men. Thank the Father for the good he has sent into my life.—*H. B.*

*Grand Rapids, Mich.*—Our affairs are undergoing a complete and favorable change. My interest money is paid, and we are in condition now to face the winter without fear; not only the winter, but all time, for we know God is with us always and will help us.—*G. B. M.*

*San Diego, Cal.*—A few weeks ago I asked prosperity treatments for our family. My husband, who had been out of work for nearly six months, has now found a position, and our oldest boy, who is attending high school, has secured a good paper route which will more than pay his school expenses. We have surely been blessed, and we thank God daily.—*E. D. R.*

*Minneapolis, Minn.*—Some time ago I requested prosperity treatments and help was received the same day the letter was posted. My husband also found employment that same day. I have realized that God is our help in every need, and by placing our affairs in his keeping we are prospered.—*Mrs. T. P. V.*

*Seattle, Wash.*—Some time ago I asked you to send me a prosperity bank and to treat me for prosperity. I am a stenographer and had been in my present position for five years, during which time I had never received a raise in salary. About two weeks ago I received a raise of five dollars per month, and am very thankful for the prayers in my behalf.—*Miss M. H. F.*

*Winnipeg, Canada*—I feel like a new man, because all fear of financial lack has dropped out of my mind and a new expectancy of success has taken its place.—*D. G.*

*New York, N. Y.*—In August I asked treatment for a friend who was in need of work. Not quite a year ago he had taken a Civil Service examination for a position in Washington and passed, but had given up hope of being appointed. I am happy to report that now he has been appointed. We thank and praise God for the help received.—*N. E. G.*

*Brooklyn, N. Y.*—Some time ago I requested help in filling my house with roomers, and in securing a musical position for my son. In less than a month my house became filled with roomers, and my son secured a temporary position.—*Mrs. J. F.*

*Kendall, Mont.*—I requested prosperity treatments for my son who would not believe in Unity, and he got work and received some money which he was not looking for, in a few days after I wrote. He was so pleased he said, "Mother, I really begin to think there is something in the Unity teaching after all, for I know God helps where all else fails."—*Mrs. I. C.*

*London, Ohio*—Two weeks ago I asked for help in renting a house. It was rented for a year, a few days ago.—*A M. C.*

*Spokane, Wash.*—A week ago I asked prosperity treatments and we have been wonderfully helped. The note we thought we had to pay was settled for in a truly wonderful way.—*Mrs. T. E. W.*

*Yonkers, N. Y.*—Your prosperity treatments have helped me wonderfully.—*R. C.*

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## FREEDOM

*Allegan, Mich.*—Through the help of God I have quit chewing tobacco. I give God all the glory and bless his name.—*W. C.*

*Hot Springs, Ark.*—I have given up drinking tea and coffee and eating meat. I stopped them all at once, after

using tea and coffee for thirty years. The first and second days I seemed to miss them very much, but by keeping the statements, "My appetite is spiritual and now finds its perfect expression in the purity and righteousness of the Christ Mind," and "I am established in the power and mastery and dominion of the Christ Mind; my appetite is no longer in bondage to the sense man," today I do not have any sense of lack. There is tea on the shelf, but I do not even think of it. I feed meat to the dog, but do not feel any desire to eat it. Twice lately I seemed to suffer with constipation. I tried to treat myself with indifferent success, until I picked up the leaflet "Health Hints No. 2," and gave myself the treatment given there, and in a few moments was completely relieved. My mind is no longer sluggish, but clear and quick. The seeming pressure on my forehead has almost disappeared. I discovered that it was caused by getting violently angry when I should have held my peace.—C. F. M.

*San Antonio, Texas*—Since writing you last month to pray for my husband's freedom from false appetite, he has been under the influence of drink only once. It has been a glorious demonstration and I thank God with my whole heart. I was in great despair when I wrote, but now a wonderful peace has descended upon me, for I am sure he will never drink again. God is guiding and guarding him.—Mrs. F. K. N.

*Denver, Colo.*—In January last I asked help for my brother for freedom from partaking at times of the cup that makes cheerless hearts and homes. I am most happy now to say that he is free. He is now an interested worker and attends church and prayer meetings, whereas he was once cross even at the mention of such things.—M. E. H.

*Spokane, Wash.*—Your letter found me free and happy. I have a good position open for me. I am now free from the power of whiskey, and the power of sickness and sin.—W. W. L.

*Dallas, Texas*—I have been greatly benefited, both spiritually and physically. Have had beautiful realizations of the Truth. The medicine habit which was very prominent with me has vanished, as have also many seeming ills. This is a year in which blessings have been immeasurable. We thank God and praise his holy name for his Divine Goodness to us.—Mrs. S.

*St. Helena, Cal.*—I am much better, both mentally and physically, and I am gaining in spiritual understanding.

I have taken up the vegetarian diet and find I do not miss meat at all. Previously I seemed to crave it three times a day.—*Miss J. B. J.*

*Memphis, Tenn.*—At one time I was the worst meat eater in the world; could not eat without it at every meal. Now the thought of it makes me feel sick. God has helped me so much in every way.—*Mrs. E. W.*

### SPIRITUAL ILLUMINATION

*San Diego, Cal.*—My soul is overflowing with praise and thanksgiving this beautiful morning to the great God of the Universe. I am daily realizing the Father within, and look to him for every need.—*Mrs. A. H.*

*Lajolla, Cal.*—It is truly wonderful how much of the Spirit's presence has been and is being manifest in and through me, in answer to your prayer and my own.—*E. D. B.*

*Denver, Colo.*—Every day I thank God for what I have learned from the teachings of Truth as your society presents it. It has recreated me and given me joy in place of weeping.—*Mrs. S. M. H.*

*Bristolville, Ohio*—The blessed power of your wonderful work through God is changing and transforming my life. I am daily conscious of your spiritual influence.—*H. H. P.*

*Norton, Mass.*—At last "the light shines and I comprehend it" and know that I am awakened to it more each day. The way is easy, for "his Word is a light unto my feet." Daily I grow more conscious of the Spirit's presence, and trust and rest in it. I behold the joyful realities of life and know that life has no room for aught but joyful realities. I have been and am abundantly supplied with material needs; the outward manifestation of the Father's Inexhaustible Bounty.—*G. W. H.*

*Kempier, Texas*—I would not take five hundred dollars for the good Unity teachings have done for me and my family. Our home has been transformed into a heaven on earth, comparatively speaking.—*Mrs. W. K. S.*

*New York City, N. Y.*—Through your prayers light came to me and shone through the darkness, and that old feeling of despondency and despair left me. My faith grew stronger and my health improved rapidly. I also obtained a position which I held all summer. I have been helped in every way through the power of God.—*Mrs. A. S. J.*

## NOTES FROM THE FIELD

Sunday evening, December 13th, the Truth students of St. Joseph, Mo., were organized into the "Society of Practical Christianity." An advisory committee of seven was chosen, consisting of Mr. G. E. Gleason, chairman, Mr. O. Zollinger, Mrs. J. K. Werner, Mrs. Clara Graves, Mrs. Callie Howe, Mrs. Alice Mitchellhill, secretary, and Rose L. Wirth, treasurer. Jennie H. Croft of Unity School of Christianity, Kansas City, assisted in the organization and afterward addressed the meeting. Meetings of the Society are held every Tuesday at 2:30, in the class room in the Young Woman's Christian Association Building; also a class for study Sunday evenings at 7:30.

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Mrs. R. E. Wilson has opened a Home for Truth students and patients at St. Helena, California. Write Mrs. Wilson, White Hall Rest Home, R. F. D. 2, St. Helena, Cal., for further particulars.

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Worcester, Mass., has an earnest and growing Center which holds meetings every Sunday at 3:30 in Cotillion Hall, and on Friday evenings with Harold C. Knowlton, 22 Oread Street. Mr. Knowlton is teacher and healer.

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The Unity Society of Chicago, holding Sunday services at Hall 902, Masonic Temple, has started a Sunday School under the direction of Miss Mary E. Hawley. Opening meeting at 10:30 a. m.

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Miss Catherine B. Guthrie, of the Society of Practical Christianity in Minneapolis, Minn., writes: "I am glad to know that the Society of Silent Unity at Headquarters works with the group here and sends the light of the Spirit to each earnest, seeking soul. In both our Sunday and Wednesday meetings we use the Responsive Service in *Weekly Unity* and receive great help from it." This Center is located at 209 West 15th Street.

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The Monday Evening Circle of Lincoln, Neb., with the University Wednesday Circle, have called Mrs. Marion Austin Drake for a series of meetings to be held with Mrs. E. C. Hurd. Classes will begin January 18th. Phone L 7374 for further information.

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*The Comforter* is the name of a new Truth magazine which brought out its initial number December, 1914. It is a monthly publication edited by Florence Crawford of the Irvington Center of Truth.

and published by the Irvington Press, 715 Thompson St., Portland, Oregon. Subscription price, \$1.50 a year.

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Fred H. Shepard, 353 Porter Street, Buffalo, N. Y., has taken up the work as Christian teacher and healer. Free-will offerings accepted for services.

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The Unity Life Science Center of Rockford, Ill., has removed from 514 Park Ave., to 219 N. Winnebago St. Meetings at 2:30 every Thursday.

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Madame Humphrey, 723 Pender St., West, Vancouver, B. C., has opened a Metaphysical Library in her store. Unity literature may be found here.

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The Unity Society of Practical Christianity of Jacksonville, Florida, meets every Monday evening at 7:30 with Mrs. M. A. Spiller, 1712 Main St.

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The New Thought Center of Warren, Pa., has a Reading Circle which meets with Mrs. K. M. Messner, 110 East St. Further information may be had by calling upon Mrs. Messner.

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At the Center of Practical Christianity, 134 Crescent Ave., Plainfield, N. J., vegetarian meals may be obtained in the Home. Classes also taught by Miss Edith Martin, resident teacher and healer.

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## LOVE

"Our God is a consuming fire."—*Bible*.

Love is the greatest power in the world.

Love consumes every inharmonious condition, and heals every wound.

Love is the spiritual fire that burns unceasingly, purifying and refining the soul.

Love reduces to nothingness all error that is born of ignorance.

Love burns away all barriers and bridges over all chasms.

Love is the great leveling power, that leads each to see in the other his brother.

"God is love."—*Bible*.

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"Golden opportunities may have been missed, but others are forever offering themselves."





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#### CHANGE OF ADDRESS

*When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.*

## THE DEDICATION

The opening of the Unity Administration Building was a great success. By nine o'clock, December 31st, the Unity Auditorium was full to overflowing. The Guild had ready a multitude of talent with which to entertain the assembled guests. Near 10:30 the Unity Inn became a mecca for the hungry. Apples, sandwiches, cakes, cocoa and cereal coffee were served to nearly four hundred people. By the time every one had finished his refreshments, the New Year was almost to be born. At the stroke of twelve the darkened Administration Building suddenly flashed into light; the front door swung open and the chimes began to ring.

All of the Unity workers were at their posts. As the people poured in through the vestibule, they entered the grand lobby where a large fountain, imbedded in ferns and palms, played a stream of water which was lit by concealed electric lights. About the office were seated girls, industriously working their typewriters, and the subdued light given by the indirect lighting-bowls gave the effect of almost a fairy land.

As one passed out of the main office he could hear the click of the writer-press which was running off New Year greetings for the guests. From the mailing room came the scrunch of the plate-stamper, as it made out addressing plates for subscribers. Then across the room the automatic mailing machine swiftly unrolled paper, stamped upon it the name-plate of subscribers, printed the return card and carefully cut the wrapper off just at the right length.

Stepping out of the mailing room one saw the filing cabinets for the thousands of records which are kept.

In the printing department the four presses were actively engaged in printing UNITY and various pamphlets. The linotypist was working his almost-human machine, and the throng soon gathered about him to see the type issue, cast in metal, just as he had played it out on his keyboard. The folding machines attracted much attention also.

The bindery, which is on the floor above the main office, was gaily decorated for the occasion, and although it was past midnight, the girls were cheerily demonstrating just how the various sections of UNITY are put together, stitched, covers pasted on and trimmed. In the front of the bindery the stock-room was open for inspection. Here one

saw hundreds and hundreds of feet of shelf-room crammed full of Unity literature, waiting for a call to go forth wherever it may be needed.

On ascending another flight of stairs one passes to the Silent Unity department. Though this is never open to visitors, ordinarily, on this special occasion it was thought best to let the public enter and see just what is the work of this department. As one opens the door from the stairway, a long corridor confronts him. Walking down this one observes several doors; these give entrance to the girls' rest room, the Correspondence School, the editorial rooms, the record room, and the Silence room. All of these are finished in most harmonious fashion to accord with the high type of work which is done in them.

In the Silence room no lights are visible, the illumination coming from the moulding and diffusing through the room in a soft glow. The most beautiful sight in the whole building, with the possible exception of the palm-draped lobby, was the Silent Unity correspondence room, which occupies the front half of this floor. As one enters this he views row after row of orderly desks at which sit the workers of Silent Unity. They are busily engaged in writing healing letters of instruction to the hundreds of patients throughout the world. At one end of the room a fireplace is piled high with blazing logs; above the desks pure white bowls suspended by chains, throw light to the ceiling, from whence it diffuses over these workers. The visitors stood spellbound, but at last ventured to enter and the workers explained to them how every case is taken up, carefully considered and dealt with according to the special need.

The continuation of the stairway from the fourth floor leads to the laboratory, kitchenette and roof garden. However, since none of these was finished, few visitors climbed the "golden stairs" to this height.

It was after two a. m. before the guests could tear themselves away, but at last the lights began to "blink," one by one, and soon the great building stood again in darkness, awaiting the first sunrise of the New Year.—*Weekly Unity*.

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*Hollywood, Cal.*—The October UNITY has a splendid article by Charles Fillmore. I have read it a number of times and have given it to a number of friends to read. They have all pronounced it splendid.  
—M. D. W.

## UNITY CORRESPONDENCE SCHOOL

*North Anson, Maine*—Lesson Two has been a great help to me, because I have believed so firmly in flesh heredity. I have made many demonstrations for myself. In healing my feet, I knew they were healed before it was apparent. This is wonderful to me, for I never before believed in spiritual healing. I am so glad of the glory now, and I want every one to understand and love the Truth as I do.—*A. L. A.*

*Petersburg, Alaska*—Lesson Two has been a wonderful lesson to me. It has cleared up so many points upon which my understanding seemed clouded. The booklets inclosed with it have been very helpful to me. At different places I have just stopped reading, filled with joy, as a bright light seemed to flash through my head. I knew it was the light of understanding. So many truths, it seems, I can accept, having received so much good and demonstrations which are such conclusive proof of the Principle, but I want to know it in such a way that I can give to others, and the lessons are helping me in this. This study, together with other Unity literature—beside the time it takes with many here who are interested, and come to me for help and advice—is filling my days so full of interest that I just have no time to be otherwise than well and happy.—*E. M. B.*

*York, England*—The study of the first lesson has afforded me great pleasure, and has been a means of spiritual development for which I am grateful.—*W. B.*

*Danbury, Conn.*—When each lesson is finished I feel an increased inflow of Spirit. I thank you so much for all the good I have received.—*Mrs. W. F. T.*

*East Orange, N. J.*—My understanding is greatly increased. I had a splendid demonstration of the Law of Health last week in my baby's apparent illness, and this lesson was just what I needed in this particular case. I am coming into a realization such as I never before experienced, and feel sure it is only a small beginning.—*E. L.*

*Wolverhampton, England*—I have enjoyed the study of Lesson Six, and am pleased to say I have felt within that well of water springing up into everlasting life.—*F. W. J.*

*Pittsburg, Pa.*—I enjoy the study of the Correspondence Lessons, and am growing in Truth daily. I am coming into a realization of my oneness with Infinite Life. Trine says, "The great central fact in human life, in your life and mine, is coming into a conscious vital realization of our oneness with this Infinite Life, and the opening of ourselves fully to this divine inflow." I rejoice in a small measure of this realization and know that it will increase daily. May the Father's richest blessings be yours in your grand and glorious work of spreading the Truth, is my never ceasing prayer.—*J. C. H.*

*St. Louis, Mo.*—Lesson Three has been a wonderful revelation to me. So much that has always been a burden to me has been explained

beautifully and satisfactorily. It seems strange that that which is so divinely beautiful could ever have appeared so warped and onesided. I refer to the idea of working for a living, and looking to an employer for a salary. I have been so oppressed by this thought for years, that life did not seem worth living. That of course has been some time ago, but even up to the time that I read Lesson Three I had never looked at the matter from the right angle. I had the belief that I had to collect from my customers the fund with which to pay my employees, and because of the failure to respond on the part of the customers, I often made myself very unhappy wondering where and how to obtain the necessary fund to pay those who worked for me. I felt that I was responsible for the rent, groceries and other necessities that these people employed by me had to have. I now see that I had the thing all wrong. I constituted myself the supply and supplier, not only of myself but of many others. You will not wonder, dear friends, that my heart bounded with joy and that I praised the Father for this awakening, and that I hold this blessed lesson most dear as the means which carried to me this beautiful Truth.—Mrs. J. B.

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### FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the January UNITY:

#### CLASS THOUGHT

February 20 to March 20, 1915

Held daily at 9 p. m.

*I have Faith in Thy Omnipotence, and I Trust Thee to Preserve Me  
in Thy Health and Wholeness.*

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#### PROSPERITY THOUGHT

February 20 to March 20, 1915

Held daily at 12 m.

*I have Faith in Thy Omnipresence, and I Trust Thee to Preserve Me  
in Thy Prosperity.*

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### NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

## UNITY MAGAZINE

*Bordeaux, Wyo.*—I praise God for the help I have received. I have been wonderfully benefited through my study of the Truth. Every home would be greatly benefited through the help of the UNITY magazine. I hope never to be without it. I am so much happier since I have learned what great things God does for us when we have faith. UNITY opens new light on everything in the Bible. I am feeling like a new person; my health is better than ever in my whole life before. My brother is also better.—*Mrs. N. G. B.*

*Rackville Center, N. Y.*—Your UNITY and *Weekly Unity* are daily food and drink to me. They are priceless. They have given and are giving me more spiritual knowledge than I ever had before from any other source. They are inspired by Divine Love and cannot fail.—*E. E. M.*

*Elyria, Ohio*—Weekly and monthly UNITY are both just fine, and I would not want to be without them.—*E. M. H.*

*Chattanooga, Tenn.*—I could not do without UNITY in the home, as it brings peace, comfort and happiness.—*Mrs. H. G. S.*

*Attica, N. Y.*—UNITY has done me much good. It has enlightened me on higher themes than our common minds are wont to consider. I also have a daughter whose life has been transformed through her study of the Truth as given in UNITY magazine.—*S. H. S.*

*San Antonio, Texas*—Things have greatly changed for us, and we are on a steady upward move. I love Unity teaching because of its freedom, and it does much in bringing people to love God.—*Mrs. F. B.*

*Northfield, Minn.*—Through my study of the UNITY magazine I have been lifted out of the mire of evil thoughts and fearful forebodings.—*Mrs. A. C. B.*

*Peabody, Kan.*—I receive your monthly and weekly UNITY and from them receive real benefits from such great articles as "The Divine Relationship" and "Self Mastery." Truly such publications cannot help but be a real uplift to every human being perusing same, and thereby getting away from the material world.—*F. J. S.*

## THE UNITY BULLETIN

"The Unity Bulletin," giving the names and offices of teachers and healers who practice Truth methods, is issued quarterly. The number for the first quarter of 1915 will soon go to press, and we would like the cards of all Unity Centers and workers sent to us at once. If you have changed location since last issue, notify us. No charge is made for these cards—free-will offerings are thankfully accepted to meet the expense of printing and distributing the "Bulletin."

*Hays, Kan.*—I am glad to report the recovery of Mrs. A. H. L., in whose behalf I wrote you a week ago for treatments.—*E. S.*

## IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of February to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

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# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

VOL. XLII KANSAS CITY, MO., FEBRUARY, 1915 No. 2

## THE FOUNDATION AND OBJECT OF THE UNITY WORK

CHARLES FILLMORE

*Report of an address delivered at the Dedication of the  
New Unity Building, Kansas City,  
January First, 1915*



VERY great work must have as its foundation a great idea. If the great idea is not present the work will fail in attaining the object for which it stands.

The great idea upon which the Unity work is founded is a right concept of God. Our God is not an enlarged man, but the One Great Principle of Being. God is Spirit—the direct opposite of matter. God is Supreme Mind—the storehouse of all perfect ideas. God is the One Spirit-Mind in whom all ideas of life, love, substance, intelligence, power, originate. Spirit-Mind is the indwelling idea at the center of everything that has real existence.

The one distinguishing feature of the Hebrew religion, making it supreme among the religions of antiquity, was its worship of the one God. That this God was mind and not matter, was implied in the command that no graven image of him should ever be made. Although the Jews lapsed into a personalization of Deity, Jesus restored his universality when he proclaimed "God is Spirit." Then the followers of Jesus, like the Pharisees, fell into the pit of personality and attributed human characteristics to God. Others located God in both mind and matter, thus reviving the ancient pantheism. Now is God again restored to consciousness in his reality and his creative law explained rationally.

Under the Divine Law all the great ideas of Spirit-Mind are gathered together and epitomized in God's suprem creation, Spiritual Man. This Man-Idea is the "only begotten Son of God." He is the one creative idea of Divine Mind. All other ideas are parts—man is the whole. Through his Man-Idea God creates his universe. Jesus Christ is the manifest name of this Supreme God-Idea, and through him the worlds come into existence.

God's Supreme-Idea, named variously Jehovah, I Am, Lord God, Christ, *forms himself*, then Adam, the human race, appears. It is here that the great problem of self-consciousness is worked out.

Jesus Christ demonstrated the capacity of man to receive the inspiration and power of Divine Mind. He restored to our consciousness the Man-Idea conceived in us by Divine Mind in the beginning, which conception we had lost sight of through sin—a disregard of the Divine Law.

The great work of Spiritual Man is to restore this Divine Consciousness to the whole race. This is our work, and this dedication of another workshop is evidence that there is demand for the teaching which we set forth; also that we are going forward in our efforts to meet that demand.

The Truth which we teach is not new, neither do we claim special revelations or discovery of new religious principles. The Scriptures of all religious people tell of Truth, but none have a complete revelation. Truth broadens to man's consciousness with the enlargement of his mental capacity. No man realizes the height and depth of his own inspiration. The Old and New Testaments are filled with new revelations of Truth when read in the light of Divine Understanding.

One of the fundamentals of Truth is that whatever God has revealed to man in one age he will continue to reveal to him in all ages. Spirit-Mind is omnipresent—immanent in all creation—and it must be that the same law that inspired Moses and Isaiah, quickened the understand-

ing of Paul and demonstrated its perfection in Jesus Christ, is here with us. "Lo, I am with you alway." This is good logic, and there is nothing in the Scripture opposed to it, but on the contrary abundant testimony in corroboration.

It is the logical truth of these premises, and the inspiration which follows the worship of God as the One Omnipotent, Omniscient and Omnipresent Spirit, that has moved us to plant here these temporal structures, from which this Truth shall be taught.

Paul did not hesitate to tell that Jesus had talked with him as he journeyed to Damascus, or that he stood by his couch at night and encouraged him when he was in great peril in Jerusalem. Why should we, in this day of religious skepticism, be afraid to proclaim that God has again and again told us of the work which we are to do? Over forty years ago the Lord in a dream prophesied this work and directed us to this locality. His guiding Spirit has ever since been with us in dreams and visions, inspirations and spiritual quickenings. And it has been no child's play, this culture of the crude mentality in both individual and society. Like the children of Israel, our ignorance and stubbornness have been grievous, but we have always been encouraged by visions of the Promised Land, and our faith in its final possession grows stronger as we approach it.

The object of this school is the redemption of the human race. It is a link in the great educational movement inaugurated by Jesus Christ, which not only taught the Truth, but demonstrated it also.

The greatest of all the philosophies of life is Christianity. It is the Science of Life, which is the foundation of Jesus Christ's doctrine, and is not revealed in exoteric Christianity. There is an esoteric Christianity, which the letter of the text does not convey. "The letter killeth, but the Spirit maketh alive." Even the disciples of Jesus did not receive the full understanding. They were not spiritually awakened to the degree in which they could comprehend the creative laws underlying existence. But knowledge of the soul has wonderfully increased and especially during

the last half century. Superstition has been superseded by science; faith has been joined to understanding and man has found that he must know truth for himself—also that he must prove his truth to be true by demonstrating it.

Then the object of this school is to discern the truth in Christianity and prove it. We do not bind ourselves to precedents in our study of Truth, nor in its demonstrations. We know, however, that what has been done by man can be done again, under like relations—it is merely a matter of finding the law. The claim of religion to miracles is either ignorance or chicanery. Jesus and his followers did not work miracles—they applied laws in a field of mind beyond the range of average men. These laws constitute what is called esoteric Christianity, or the doctrine of the mystics. The time has now arrived for all men to come up higher. The Lord of the Universe has prepared the opening of all mysteries to the most humble citizen.

This school is an open door to the heretofore secret things of Spirit. Although we are not a financially endowed institution, we are inviting students everywhere to take our lessons and literature and give in return what seems to them just and right. "Ho, everyone that thirsteth, come ye to the waters, come ye, buy and eat: without money and without price."

The "signs that follow" prove that we are teaching the doctrine taught by Jesus. The evils ("devils") are cast out; a right use of words is inculcated ("speak with new tongues"); the subtleties of sense consciousness are taken up ("shall take up serpents"); destructive thoughts are rendered harmless ("if they drink any deadly thing, it shall in no wise hurt them"); and the power of the Spirit is exercised in healing ("they shall lay hands on the sick, and they shall recover"). But these "signs" do not constitute all the proof we have that the Truth is being promulgated. Thousands testify that their minds have been illuminated with a new understanding of God, man and the universe, and from nearly every part of the world men and women are writing us letters of thanksgiving for the light

that has come into their souls through the study of our literature.

We thank you, dear friends, not only here present, but wherever you may be, for the help you have extended toward the erection of this New Unity Building. The Lord has assured us again and again that those who give to the furtherance of his work shall receive again with increase.

This is but the beginning of a work that will in due season encircle the earth. The vision of the future which the Lord has shown us is of magnitude beyond present description. The New Jerusalem is not to be in Palestine, but in the heart of the American continent.

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## ETERNAL LIFE

"Eternal life is. It was not, nor never shall be, but is. Christ lives the eternal life now as all great souls live in the timeless, as all great deeds partake of the ageless. And yet, all of these truths are but the adumbration of God, the Divine; *I Am*. No goodness that ever was, is not. All permanencies and realities are, and never were. Does love know anything about time?

"Is, is a very embarrassing word to a religion of the past or of the future. We have been so mistaught that we have the mistaken conception that eternal life shall be. No, it is. Calvary is now.

"The great difficulty of our present day theology is that we have failed to get the atmosphere of Jesus and his Father. We look forward to a change which we call death, when we should know that eternal life is. Life anywhere is what it must be everywhere.

"Let us not forget that the newness of eternal life is taught in the Bible. It is there because it is true, not true because it is there."—*Dr. Gaunsaulus*.

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A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.—*Proverbs 18:21*.

## QUANTITY IN SPIRIT

JEANNIE BISHOP



THE definition of the word "Quantity" given in the Standard Dictionary is *Estimated by*, and when we think of it we find everything is good or evil, according to its quantity.

A child whom I know, when asked just after Christmas why he did not play with his new toys, replied, "I can't; I have too many."

Even fruits, vegetables, herbs, good in themselves, when taken in quantity become poison. Animals and birds, one at a time, are very good, but when multiplied indefinitely become a plague. Paul advised temperance in all things, suggesting the decisive quality of quantity.

In Genesis, the forbidden tree stands in the midst of the garden, just as the idea of quantity stands related to every phase of life. Our first parents became afraid through excess "quantity" of knowledge. The word "Adam" means *obstruction*. An obstruction or a dam is formed by quantity. In Genesis 3:7, we read that the eyes of them both were opened and they were afraid and hid themselves from God. In Eden, Divine Omnipotence had supplied every need of man, until desire, the most subtle attribute of the union, knowledge of love (male and female), clamored for recognition. Then they ate, they knew, they hid—disobedience, quantity, obstruction. So the excess of knowledge goes on. "He knew" is repeated again and again, until the Old Testament is full of a fighting, murdering mob. Life, Infinite Life, has no multiplying quantity, no past, no future. Christ says, "I am the same yesterday, today and forever." Truth is unchanging; lived one moment at a time life is harmonious, but the quantity of yesterday and tomorrow causes the obstruction, behind which man hides himself from God.

All the teachings of Jesus are in the present tense.

"Now is the accepted time." "Now is the day of salvation." "Now is the Life Infinite." We live now; we worry about tomorrow, we fret about yesterday, but we live the present moment without giving it a thought. All our worries are for the future; all our regrets are for the past; but the present moment is with us always, always the same—unthought of. We are so busy with the quantity that we lose sight of the Infinite. Like Adam, we commit the sin of accumulation.

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## AFFIRMATIONS

W. K. MILLER

### *Faith*

All doubts are now being dissolved from my mind, and I am established in the consciousness of living Faith.

I am one with perfect Faith.

I am all Faith.

### *Truth*

For the clearing up of any question or matter that seems obscure to the mind, the statement, "The Infinite Spirit shall reveal the Truth," established in the consciousness, will bring the desired results, or, if it is some truth we wished expressed in the outer world, it will be effective if the wording is changed to "The Infinite Spirit shall manifest the Truth."

"I am led by the Spirit of Truth."

We thank Thee, Almighty Spirit, that thy Absolute and Perfect Truth is now revealed.

### *Overcoming Limitations*

The Truth now frees my mind from all limitations.

My consciousness now transcends all human limitations, and is made one with the Infinite Mind.

"The Lord of Hosts shall arm thee right."

The will of the Absolute is now fulfilled and satisfied in me.

We thank Thee that thou hast shown us how to let thy will be done.

## NINETY-FIRST PSALM

The man who once has found abode  
Within the secret place of God  
Shall with Almighty God abide,  
And in his shadow safely hide.

I of the Lord my God will say  
He is my refuge and my stay;  
To him for safety I will flee,  
My God, in him my trust shall be.

He shall with all protecting care  
Preserve thee from the fowler's snare;  
When fearful plagues around prevail,  
No fatal stroke shall thee assail.

His outstretched pinions shall thee hide  
Beneath his wings shalt thou confide;  
His faithfulness shall ever be  
A shield and buckler unto thee.

No nightly terrors shall alarm,  
No deadly shaft by day shall harm;  
Nor pestilence that walks by night,  
Nor plagues that waste in noonday light.

A thousand at thy side shall lie,  
At thy right hand ten thousand die;  
But thou unharmed, secure, shalt see  
What wicked men's reward shall be.

Because thy trust in God alone,  
Thy dwelling place the Highest One;  
No evil shall upon thee come,  
Nor plague approach thy guarded home.

O'er thee His angels he commands,  
To bear thee safely in their hands;  
To keep thee in thy ways each one,  
Nor dash thy foot against a stone.



Thy foot shall crush the adder's head,  
On lions and on dragons tread;  
And since on me he set his love,  
I will his constant Savior prove.

Because to him my name is dear,  
I'll him exalt above all fear;  
To me he'll lift his earnest cry  
And I will answer from on high.

I will be near when troubles press;  
I'll save him, and with honors bless;  
With life he satisfied shall be,  
And my salvation he shall see.

—*Old Bible.*

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## THE ANIMALS

I think I could turn and live with animals, they are  
so placid and self-contained.

I stand and look at them long and long.

They do not sweat and whine about their condition.

They do not lie awake in the dark and weep for their  
sins.

They do not make me sick discussing their duty to God.

Not one is dissatisfied, not one is demented with the  
mania of owning things.

Not one kneels to another, nor to his kind that lived  
thousands of years ago.

Not one is respectable or unhappy over the whole earth.

I wonder where they get those tokens?

Did I pass that way huge times ago and negligently  
drop them?—*Walt Whitman.*

---

When the fight begins within himself,

Man's worth something.

God stoops o'er his head;

Satan looks up between his feet. Both tug:

He's left himself in the middle; the soul awakes and grows.

—*Browning.*

## SPIRITUAL DEVELOPMENT

In development of Spiritual Man what faculties should first be brought forth? Or, do they all come into expression at once?



MAN, as a rule, have a vague idea of the manner in which mind produces results. They know that it has power, but the orderly working of that great power few understand. When man understands just how mind works, and observes the Law, he will never have any sickness. When a machine is out of order, the machinist first locates the difficulty, then makes his adjustment and repairs. When the body manifests inharmony, some of the faculties of mind are working out of tune with the Law. In order to restore harmony one must know what thought is producing the discord.

The Law is set forth in the Scriptures, and when man comprehends and works it, he shall fulfill in his world every desire. The six days of creation are symbolical of the bringing forth, not only of Divine Mind, but of every man's mind. The fundamental faculties are set forth in the first chapter of Genesis. The first day's creation was that of light. "And God said, Let there be light, and there was light." Light is spiritual understanding, and has to do with ideas. Prayer and praise make these ideas manifest. God, the Universal Mind, is here as light. The universe is filled with ideas, and man, through concentration, draws them into his consciousness. Prayer is the accumulative energy of the mind. Mind must grip ideas and bring to earth these heavenly messengers. How this is done is explained in the second day's creation—it is through faith. You have an idea of *life*, which is innate in Divine Mind. Through prayer, and thinking and aspiring to the great Universal Life, you receive into consciousness this *life* Idea. At first you feel the life flow only while concentrating, but you make it substantial through faith. You believe in the continuity of the Ideas in Divine Mind, and you lay hold of them in substance, or faith. The Ideas, the Words of God, are perpetually alive.

When you have laid hold of them, the next step is to form them. This is the work of the faculty called imagination. On the third day the Word went forth, "Let the dry land appear." Here is the third step in mind, and the exercise of mind.

These processes of mind are in everything that we do. First, ideas come; then we lay hold of them, and then we form them.

Man is coming to the place where he will do away with muscular work. We will never be free from weariness until we learn to do everything in mind, backed by spiritual understanding. When we get hold of our spiritual faculties, or disciples, they will do the work for us.

To what extent have you cultivated your mind? Your faculties are at work all the time. Are you directing them? We know these things but we do not consider them as we should. It is not enough to take it for granted that they are true. We should have *understanding*, and then we shall work with the Law of Being. It may be difficult at first to change the trend of your thought because of the lack of *I Am* direction, but you will succeed if you persist.

In hypnotism, whatever is suggested to the mind of the hypnotized one is there pictured and carried out. Hypnotism is mental dominance; dominance of the body and of the mentality that controls it. The *I Am* should always be in authority. It is wrong for one to control another or to make suggestions that interfere in any way with another's freedom. True treatment is the education of the thinking power. Hypnotism is simply wrong use of the imaging power of the mind.

\* \* \* \*

Explain about faith in mind work.

Faith is the substance of mind. Faith had to do with the framing of worlds, and has something to do with framing our bodies. The disciples said, "Increase our faith." Jesus said to them, "Have faith in God." We must have faith in something Supreme. Selfishness is disintegrating, but faith is integrating. It is a substantial quality, and when

it reaches into the body and affairs it builds them firmly. Stop hoping, and with the mind lay hold of the real Substance.

Every man has a church. His spiritual consciousness is the church of God, and the church has twelve elders. These twelve elders are the twelve faculties of mind, and they carry out the ideas of Divine Mind in the congregation, or consciousness. We do not always realize this, because we do not bring into consciousness the organizing faith-substance. We have thought that spiritual things were vague and indefinite, but this is not true, for the only real, tangible things are the things of Spirit.

\* \* \* \*

Quicken your own perception of Truth.

In seeking Truth, some get so anxious for results that they fail to lay a solid foundation through faith in things spiritual. The roots of a tree must be very deep, and when the storms come it must bend to them. It is not wise to be too tense and resistant. We are not to be whiffled about by every wind of doctrine, but are to know what is true. We are not to follow what someone else says, nor what our sect or school has taught, but are to think for ourselves. You do not find Truth by hard study, but by realizing it in the quietness of your own soul. Know that you are the offspring of the Divine Mind, one with it, and that all its wisdom and knowledge and substance are open to you when you place yourself in faith, and acknowledge your oneness with it. Say, "I do know. In Spirit I know all things. The inspiration of the Almighty gives me understanding."

Are you looking to the Spirit of Truth as your guide into all Truth, or are you depending upon some man or woman, or some book or person as your authority? It is your privilege to be free. It is not what the church fathers taught, but what does your indwelling Lord teach you?

Hold in mind the perfect image which you wish to demonstrate. "Is it not written in the law, Ye are gods and sons of the Most High?" Some people think this sacrilege, but it is taught from beginning to end of the Scriptures,

which many accept as final authority, that man is made in the image and likeness of God; that we have lost sight of that likeness, and that we must be, and are being, restored to it. Since we are transformed by beholding, we must continually see ourselves as we are in Spirit and in Truth, and deny every adverse thought which pictures us as weak and sinful and sick and lost.

\*       \*       \*       \*

Increasing body substance.

Jesus had his disciples with him when he multiplied the loaves and fishes. He looked up to heaven and blessed them; then broke and passed out to his disciples, who distributed to the multitude. This is an illustration of the way the mind works. Ideas conceived in consciousness are given substance and multiplication through prayer and blessings, then distributed to the body through the great nerve centers. When this great law of mental increase is more fully understood, body vitalization through mind action will be a universally accepted truth. Man can take a very small quantity of food and through interior spiritualization fully satisfy his hunger.

## THE YEAR BEFORE US

Standing at the portal of the opening year,  
Words of comfort meet us, hushing every fear;  
Spoken through the silence by our Father's voice,  
Tender, strong and faithful, making us rejoice.  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

"I the Lord am with thee, be thou not afraid;  
I will help and strengthen, be thou not dismayed.  
Yes, I will uphold thee with mine own right hand;  
Thou art called and chosen in my sight to stand."  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

649272 —*Frances R. Havergal.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

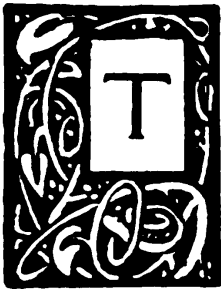
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

## SOWING THE SEED



THE seed of Truth is sown in consciousness by memorizing promises of God and statements of Truth. We may read passages that are uplifting, but unless the subconscious takes hold of the Truth that is read and makes it part of one's soul and body consciousness, the good seed take no deep root and they wither away. For this reason it is good to dwell upon Words of Truth until they are firmly fixed in memory. If they are once learned with deep faith and interest, they are like leaven; they work in the mind and body, quickening and nourishing the whole inner man. Then, too, in time of trial, or more properly speaking, in time of discipline, they come to consciousness, bringing comfort and cheer and healing when things in the outer seem to have failed.

The following are a few of the Bible texts that make good Word Seed: I Corinthians 10:13 (the Emphatic Diaglott gives the word "trial" instead of "temptation"); Isaiah 32:17-18; Isaiah 40:28-31; Isaiah 41:10; Isaiah 55:1-2; Isaiah 58:11; Jeremiah 31:33-34; Hosea 2:18-19; Joel 2:26; Hebrews 2:14-15.

### TO SUNDAY SCHOOL TEACHERS

Everyone who has come to the knowledge of the Truth after reaching maturity has realized what great benefit it would have been to him had he known it in early childhood. The plastic child mind readily responds to the simplicity of Truth. Because of the importance of an early training in the Truth, Sunday School work in Societies that are learning and demonstrating the Divine Law, should have careful attention. The most consecrated men and women should be chosen as teachers, and all the methods used should tend to the mental and spiritual development of the child. Children are not sent to Sunday School to be entertained, but to be fed with the nourishing Word of the Spirit, and to be taught to exercise their minds in obedience to the Divine

**Law.** The teacher whose aim is merely to keep his pupils entertained for a half or three quarters of an hour is mis-using a privilege.

The class hour might be divided into three periods: First, the general study of the lesson which should be so conducted as to set the minds of the children to thinking about the Everywhere-presence of God, the All Good, his loving care for them, and how they may be obedient to his Law in all their little affairs at school, in the home, and with all their associates. The second period could well be given to reciting memory verses. Seeds of Truth cannot be sown in the memory too early. Men and women who are the richest in spiritual experience are those who have stored up in memory from childhood the promises of God, the sayings of Jesus, and other passages from the Scripture. Some Sunday Schools have the custom of distributing little picture cards carrying memory verses, which are given to the children, one each Sunday, the text to be learned and recited the following Sunday. These little picture cards please the children and may be made very valuable in the regular Sunday lesson. Older classes might learn longer passages, such as the Thirteenth Chapter of First Corinthians, the Twenty-Third Psalm, the Ninety-First Psalm and the Beatitudes.

The third period of the class hour could well be devoted to learning the names of the books of the Bible in order, a few each Sunday, and to gathering together all such information as would make the child familiar with the Scriptures, so that, as he grows older and able to study and think more for himself, he will be able to use intelligently the book which contains so many valuable lessons for him.

The class should begin and close with a short Silence, that pupils may be trained in stillness and helped to find their own center in God.

The young person who has been in Sunday School for ten years under instruction of this kind will be well informed in the principles of Truth, and the deep sayings of the spiritually wise, and will be familiar with the Bible and its teachings and its characters.



### "THINK ON THESE THINGS"

How can we learn to turn our minds toward the Spirit within us? Paul says,

"Finally brethren,  
Whatsoever things are true,  
Whatsoever things are honest,  
Whatsoever things are just,  
Whatsoever things are pure,  
Whatsoever things are lovely,  
Whatsoever things are of good report;  
If there be any virtue,  
And if there be any praise,  
Think on *these* things."

Practice makes perfect. If we think of these things, in time we will develop trends of thought which will not accept mortal thoughts of limitation and failure and lack. God is our Source; open the way to him with conscious effort and his supply will flow back to us freely; then pass it on.—*Nellie M. Swatsler, Franklin, Pa.*

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### BEGINNING THE WORK

We have started our class and we know that we will enjoy the work. We held our first meeting last Sunday night, and are now waiting for the lessons. Our meetings are to be held Sunday nights. We have only four or five students now, but we have since heard of others who want to join. We are very fortunate to gain for our first pupils enthusiastic students who are anxious to learn the Truth.

We opened our meeting by prayer. But first we instructed the class how to pray in secret, and then we all meditated on the indwelling Spirit—on peace, harmony and love.

After prayer we addressed the class on the importance of the study. We told them of the purpose and object of the class and dwelled on the fact that we were to study spiritual science, not mental or intellectual, nor symbology nor creeds. We then told them that we were not anxious as to

number, but called their attention to what Jesus said about two or three being gathered in his name.

We also told them that no antagonistic or unfriendly spirit was to be shown to any of the existing churches or prevailing doctrines; nor were we to urge people who showed no interest to come to our meetings; that such work was vain, for, "No one cometh unto me, except the Father draw him." We then gave them an outline of the Primary Course. Our students were delighted with the first meeting and call themselves fortunate in having an opportunity to study the Truth.—*Mr. and Mrs. J. C. A.*

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#### "REJOICETH IN THE TRUTH"

I have given Lesson Three careful study. I want to thank you for your last letter. It was so helpful in clearing up an important point in the healing lesson. In demonstrating over the claims of the mortal, it has puzzled me to know what thought I was holding to that caused inharmony. I now see and understand that no matter what thought produced the inharmony, it was error. We do not have to look for something we are trying to get rid of, but know there is no life or substance in error thinking and therefore it cannot affect us any longer than we believe in it and give it power. I am keeping my eye single and beholding only the real and blessing my body, declaring that it is filled with the pure Substance and Life of the Spirit. I am sure you are rejoicing with me in proving the Law. The UNITY for December filled my heart with joy. On page 466 I read with great interest what Miss R. C. had to say about my little article which you so kindly published. Such words are encouraging indeed. It does my heart good to feel that I have helped someone. It is but natural for one to want to express thanks to anyone who has helped him.

Praise God, I see with the sight of the Spirit and behold its manifestation. In taking up the course with you I acted and demonstrated the Law with my first lesson. I feel that you will be interested in knowing that I have received a number of letters from friends living in different

parts of the world who read the article in UNITY, asking if I wrote the article signed "Mrs. R. C." Something told them so, and they wanted me to know how it has encouraged them to take the Correspondence Course. I hope you will pardon the long letter, but my heart is so full of gratitude and love for the interest you are taking in my work that I simply had to express what my heart feels.

May the New Year be a happy one for each of you and bring you every blessing your hearts crave.—*Mrs. R. C., Austin, Texas.*

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### THE UNITY CORRESPONDENCE SCHOOL

*[The following outline of the Correspondence School work was given at the Dedication Services in Unity Auditorium, January 1, 1915.]*

Teaching and healing are both included in the Silent Unity ministry. Every letter that is written by the Society of Silent Unity is a letter of instruction, but this instruction is necessarily general, and, in response to a demand for a systematic course of study which could be given to people at a distance from this Center, the Correspondence School came into existence.

The Correspondence School began its work in April, 1909. Since that time over five thousand students from nearly every part of the civilized world have been enrolled.

In the beginning, Twelve Lessons, based on the lessons given in the book, "Christian Healing," were written especially for the school, and these formed the entire course until two and a half years ago, when six preliminary lessons were added. With four auxiliary lessons, twenty-two lessons now comprise the course. No time limit is set for the completion of the course, but we find that students usually require about four years. It is the purpose of the school to give something more than superficial knowledge, and for this reason students are encouraged to take plenty of time so that prayer and meditation may accompany their study. This will give the Truth an opportunity to enter into the subconscious and do its perfect work in body-building.

The lessons aim to give the fundamentals of the Christian doctrine with practical application, that students may be able to meet their own life experiences understandingly and also be prepared to teach others the way and the Truth.

The first lesson deals with the subject of prayer, showing the true method of prayer as Jesus taught it. The second lesson gives instruction in spiritual healing, and the third teaches the Divine Law of Prosperity. Lesson Four takes up the study of the Body of Christ, which is his church, and explains many points of interest to those who do not understand the difference between Practical Christianity and orthodoxy. In Lesson Five the great problem of spiritual overcoming is considered. Many students have found in this lesson the explanation of experiences that before had seemed puzzling. They find that the Spirit has been leading them out of darkness into light; out of the material life into the spiritual, and that all things have been working together for good instead of evil.

Lesson Six points the way to the great demonstration, the redemption of the body and the attainment of eternal life.

After a general reading and study of "Lessons in Truth" and "Christian Healing," the student is ready for the twelve lessons of Part Two. The first three of these have to do with the true character of God and man, and their relation to each other. The next three show the power of thought and word, and the remaining six explain the bringing forth of the spiritual faculties.

The Correspondence Course forms the basis for oral instruction in local class work. It is also used in various parts of the world by graduates, who have taken up the work of teaching and healing, and in this way the mission of the Correspondence School is extended into a wider field than is generally recognized.

The work of the Correspondence School is so carefully systematized that a large amount of useless labor is avoided. Everything that is done counts. Each student has a record card which shows at a glance, not only all of his grades, but the date when every letter and manuscript was

sent to him or was received from him. Every student has also his place in the file. His name is written on a file pocket, and this pocket contains all of the correspondence we have had with him, beginning with his request for enrollment. It is the work of but a moment to look up the complete record of any student. Every manuscript that is sent in receives careful consideration, and a letter of comments accompanies it when it is returned to the student.

According to the Unity principle, that free-will offerings should be the compensation for the Christ ministry, the Correspondence School observes the spiritual law of giving and receiving and places upon students the responsibility of giving as they receive. The lessons teach justice and explain the Divine Law of prosperity; therefore, all who are receiving instructions are fully informed that the Christian ministry is not sustained by charity, but by the law of righteous compensation.

The satisfaction of seeing others grow into the knowledge of the Truth forms no small part of the recompense for this work. Spiritual fellowship, regardless of time or distance, is formed by the Silent Unity ministry, and the Correspondence School helps to establish this fellowship in understanding.—E. L. C.

#### ANSWERS TO QUESTIONS

*Why should all affirmations be based on Absolute Truth?*

The Absolute Truth is that there is one Supreme, All-Wise, All-Powerful Infinite Being of Love, who is the Cause and Source of all that exists in reality. Man is the image and likeness of this Perfect One, whom we call God, and is made to be the living expression of Divine Perfection. God is therefore, not a person, but Omnipresent Mind, Principle and Law, unchanging and unchangeable, and man in his true estate is his offspring.

Affirmation is the positive phase of Being. Affirmations may be expressed by thought or word or the general attitude of mind. All individual manifestation depends

upon the character of the affirmative life of the individual, and the manifestation in the world depends upon the affirmative thought of the race.

Affirmations made in accordance with Absolute Truth produce harmony, peace, health, perfection. Positive thought expressed contrary to Absolute Truth and the Divine Law of Being results in all the physical and mental discords of the human family. Because of this power of the word to bring forth after its kind, all affirmations should be based on Absolute Truth.

Healers in giving treatments should make all their statements according to the Absolute. There is an old jest about this treatment which was supposed to have been once given for obesity: "You are thin as a pin." It can readily be seen that there is no connection between such a statement and the Truth of Being. Any results that might be obtained would be merely the result of mental suggestion and would be temporary. In the line of this kind of treatments are such as these: "I haven't a headache, because I have no head to ache." "My body is nothing but mortal thought." The affirmative phase of thinking implies also the negative. It is important that denials as well as affirmations be made in harmony with the Truth. Man is not complete and perfect without his body, and if he denies away his means of expression he robs himself of his divine inheritance. Hold always that all the faculties of the mind and all the functions of the body are perfect and that they work together in the Divine Harmony. If your organism has been formed in mortal thought it is your fault, because you are responsible for the kind of thoughts you are daily building into your soul and body. —

*What is the difference between hoarding and conservation?*

When Jesus fed the multitude, he told them to gather up the fragments, that nothing be lost. There is a Divine Law of conservation, and every form of waste is a violation

of this Law. Everywhere there is evidence of stored up energy and reserve substance ready for use when it is needed. Whenever the reserve force is lacking there is a manifestation of inharmony or lack, whether it be in the body of man or in his outward supply. This reserve force is not material, but spiritual, and that is where man makes his mistake and falls into the habit of hoarding instead of conserving. He tries to gather things together in the external and counts himself rich by the amount of his material possessions. In the new spiritual awakening which has come to the world, the Truth that all riches are spiritual and are placed within reach of man in the form of Divine Ideas, has been clearly revealed, and those who are quickened in understanding are studying the Law of conservation and seeking to build up a large reserve consciousness of substance and life and strength and power, and all that constitutes the true riches, instead of laying up the treasures of the world.

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*What is it to "prove God"?*

God spoke to his people through the prophet Malachi, saying: "Prove me now herewith." God is not a man, but Omnipresent Being, Principle, Law. As Law he is "without variableness, neither shadow of turning." Certain results always follow man's conformity to the Law, and certain other results are manifested when he breaks the Law, or lives out of harmony with it. All the promises of God are his assurance that benefits follow the keeping of the Divine Law. It will be noticed that all his promises are based on the condition that the Law be kept. To prove God is to prove the Law. There is but one way to prove the Law and that is by loving, faithful obedience to it.

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### QUESTIONS

*What is the meaning of the statement, "There is no respect of persons with God"?*

*Why is it unwise to blame others for unpleasant conditions in one's life?*

*What is the difference between life as a principle and the demonstration of life?*

## BIBLE STUDY

*Joseph in Egypt*

Joseph in Egypt represents our highest perception of Truth dealing with the realm of forms, and bringing it into a more orderly state. In Genesis, verses 50 to 52 in chapter 41, it is stated that Joseph had two sons, Manasseh and Ephraim.

"And Joseph called the first born Manasseh: For, said he, God hath made me forget all my toil, and all my Father's house."

"And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction."

It is very plain that Manasseh means the thought of forgetfulness, or denial, and Ephraim means the thought of adding to, or affirmation. We also perceive that these two sons represent the *understanding* and the *will*. The very first step a beginner in this Truth takes is to set up a new and better state of consciousness, based upon the *Absolute*. We forget or deny the not good, and bring into vivid remembrance the very good by affirming it to be the real.

These two sons of Joseph, the *understanding* and the *will*, are to be especially active in the one who would overcome and master the sensations of the body. Potiphar's wife represents the sense-consciousness that tempts us to meet its desires, and when we deny her, has us put into jail. This means that when a certain habit in the sense-consciousness is refused expression, it reacts, and for a time seems to lock up the expression through us of even the good. But let us patiently bide our time—the higher will yet show its God-given power.

The several visits of Joseph's brothers to Egypt for corn, and the final reconciliation is a symbolical representation of the manner in which we make connection with the obscured vitality within the organism, and finally bring all our faculties into conjunction with it.

Volumes might be written with Joseph as a text. In his history, as given in Genesis, is veiled some of the most



interesting processes of regeneration. This hidden realm within the subconscious is in an Egyptian or obscured state to most of us. Yet it is a great kingdom, and its king is Pharaoh, ruler of the sun, or that brain and nerve center which our physiologists have named the *solar plexus*. They tell us that this is the brain of the body, and that it directs the circulation, digestion, assimilation, etc. Students of mind have discovered that the solar plexus is but the organ through which a ruling thought acts, and that is Pharaoh, he of the *hard heart*, who "would not let my people go." But we should not forget that it is down in Egypt that we find the "corn" or substance that is required to sustain the man.

Many workers in this new statement of Old Truth think it is not necessary to go into this obscure kingdom within. They are not willing that Joseph shall spend a part of his time down in Egypt making ready the storehouses, and filling them with the vitality that will be needed when the outer man has exhausted his resources. These will find that they cannot have that joyous reunion of mind and body with all its brothers, or faculties, unless they are willing to let the higher thought go *consciously* down into Egypt, and rule there second to King Pharaoh himself.

In these Scripture allegories the various individuals represent the different phases of character which one man expresses in his spiritual unfoldment. Jacob and Esau represent the mental and animal consciousness within each of us. Esau, the hairy man, is the animal which comes first into expression. Most of the human family let him rule in consciousness. But in the line of human unfoldment this man of Nature must be supplanted by a higher type, called Jacob, the supplanter. His mind is poised Godward, and he quickens the subjective consciousness until it reflects divine images; then he "walks and talks with God in the visions of the night."

Each of these personalities is gradually being replaced by a higher one in the minds of those who are in the narrow way. When a great change takes place, and an old state of consciousness loses its hold, we read that Joseph died. This

does not mean that there has been a loss or that anything has gone away, but that certain states of mind have fulfilled their mission and passed out of consciousness to be succeeded by others of higher type. Joseph, as a separate individuality, died in Egypt, but he lived in the children of Manasseh and Ephraim "unto the third generation." This means that the Joseph characteristics gradually became part of the body-consciousness.

The "children of Israel" are the thoughts of reality or the true ideas about Being which have to be brought out in every department of man's consciousness. These true thoughts come down from the land of Canaan, or place of promise, and are for a season submerged in the fleshly realm that they may bring it out of darkness and ignorance into light and life.

Joseph apparently died in Egypt, but he "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." This means that the affirmation or "oath" of the Truth opens the way for divine thoughts, no matter how dark the mind may seem, and the "bones" or substance of the Joseph state are to remain, and be carried on and up to future demonstrations.

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### QUESTIONS ON BIBLE STUDY

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What part of Joseph's history is typical of the union of man's consciousness with his inner vital force?

What do Ephraim and Manasseh represent?

What is symbolized by Potiphar's wife?

Where is Egypt in man?

What is Pharaoh in man's consciousness?

What is the meaning of his hard heart?

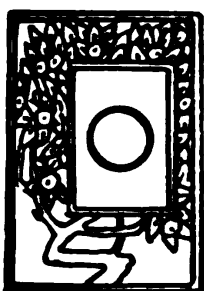
What is the meaning of Joseph's going down into Egypt?

What change in consciousness is indicated by the death of Joseph?

Why were his bones to be carried back to Canaan?

# THE WORD

*Lesson Six, Part Two of Unity Correspondence School Course, written by STELLA McDERMOTT, a student*



NE of the greatest discoveries of the present century, and I believe it is the greatest, is the fact that the word of man is creative.

In religious science as in all sciences we grant an hypothesis or starting basis from which to work. In studying the law of creation, we grant that all creations are brought forth by a power. Back of all these is a cause. Call that power or cause what you will, God, Jehovah, Brahm, First Cause, Causing Mind, Spirit or Universal Law, the principle involved is the same. We accept the Bible as a record of the activity of this Power, Mind, Spirit or God.

In the first chapter of Genesis we read how the universe is brought forth by this Power. "God said, Let there be . . . and it was so." God spoke a word and a universe appeared.

Again, in the first chapter of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him [the Word], and without him [the Word] was not anything made that was made." From this we understand that the Word is the power which brings forth or creates.

What is Word? Word is expressed thought; thought is expressed mind; mind is expressed Spirit; Spirit is expressed God. Word then is Spirit or God expressed. It is God, Power, Law or Mind in action. It is God in his creative capacity.

The Word here referred to is the pure, spiritual word. Metaphysically speaking, there is but one word, the Word of God, the *Logos* of the Greeks mentioned in the Bible.

Spirit, or God is our conception of all positive attributes in their perfect degree. God is Light, Love, Substance, Wisdom, Power, Life and Law; universal, unlimited, un-

limiting and eternal. He is Principle, knowing neither good nor evil, knowing neither change nor shadow of turning.

The creations of Mind embody its attributes. Hence, the expression of the mind of God, his Word, must contain within it all the essentials of God in their perfect degree, for God being perfect can create only the perfect, and his Word must be the perfect Word.

If God created his world by the power of his Word, man, his offspring, his image and likeness, "In whom is all the power of the Godhead bodily," must create his world in like manner. The Bible emphasizes this fact in many places. In Jeremiah 23:36, we read: "And the burden of the Lord shall ye mention no more; for every man's *word* shall be *his burden*; for ye have *perverted* the *words* of the *living God*." In Hebrews 1:3, Paul speaks of man as "upholding all things by the *word* of his *power*." John 1:14 speaks of "the Word made flesh." Matthew 12:37, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." These and many other like statements bear testimony of the power of the Word to create.

Things of the Spirit are not governed by time. They belong neither to past nor future, but are always present. This being true, changing the tense of the verb "was" in the above quotation from John, gives us the present day way of expressing the greatest truth of recent discovery. "In the beginning is the Word, and the Word is with God, and the Word is God. . . . All things *are* made by him [the Word]; and without him [the Word] is not anything made that *is made*."

Think of the unlimited comprehensiveness of this statement. "Not anything is made," spiritual or material, except through the power of the Word: Neither good nor evil, happiness nor sorrow, abundance nor poverty, health nor sickness, but has the same basis from which it starts: "In the beginning *is* the Word."

Among the many questions asked today by thinking men and women, those not yet born of the Spirit, these are most frequently met with: "Who am I?" "Why am I?"

"Where am I going?" "How am I to get there?" There is a ceaseless reaching out, a groping to find the Father.

Who am I? We read in Genesis 1:26: "And God said, Let us make man in our image, after our likeness." Man then is God's creation, his offspring, his son, his counterpart in every way, having all the beauty of his perfection; all his power to create and rule ("And let them have dominion over . . . all the earth.") in his world as God has in his world. "In him [the Son] are all the powers of the Gohead bodily." We refer here to the spiritual man; that of us which God created; the real of man; his *I Am*.

Man uses this power to create every time he thinks or speaks. The Word is the last of the trinity of creative powers. First is the thought which may be likened to the first day of creation. It comes forth from the void of mind, takes form as an idea in mind, as the dry land, referred to in Genesis, came forth. The idea, the second of the creative powers, may be likened to the second day of creation. Lastly appears the Word, the offspring of thought and idea.

Man, through thinking, conceives ideas which he speaks forth, and creation takes place.

Man's only reason for being is to manifest God; to express the mind which caused his being. Old religions have taught that man is a "worm of the earth," unnecessary to the being of God. But the newer understanding shows us that all God's creations are necessary to express his Mind, and that man, his master creation, made in his image and after his likeness, is his creation through which he can most perfectly express his Perfect Nature.

How can man express God? By thinking his thoughts after him. "The Son of himself can do nothing but that which he seeth the Father do; . . . For the Father loveth the Son, and sheweth him all things that himself doeth."—John 5:19-20. This means man is to think from the standpoint of Spirit instead of the personal self. "I of myself can do nothing. It is the Father who dwelleth in me, he doeth these things," are the words of Jesus.

I have heard little children say, "If I were God I would make everyone rich, healthy and happy, and never let anyone die." Right here the child is thinking from the standpoint of God; blessing his creations with eternal life, love and substance, but not counting on their rebellion. He is filled with Infinite Love for his creations. So is God. But man turned from him of his own free will; he rebelled against and rejected his Love and Law.

No one seems to doubt that man existed in the perfect state when created. How the imperfect state came into manifestation as sickness, poverty and death seems to be the mystery. God wills only that which is best for his creatures. "The pleasure of the Highest is the highest, most enduring happiness to all his children. Therein is every joy that is not the cause of greater grief; therein is every grief that is the cause of greater joy."—From "The Living Word," by Worcester.

The belief that causes the greatest unrest and rebellion is that taught by religion in the past, that God is the cause of all our sorrow.

We have been taught to pray to God for all things, and when our prayers are unanswered that it is not the will of God that we should have what we ask for. As well teach a pupil in mathematics when his sum is a wrong result, that it is the will of the mathematical principle that he should fail in his problem.

Science says the law of mathematics is unchanging, favoring no individual; that he who would apply this intelligently, must put himself in touch with its principle. He must know his law. The same is true of God and his Law. The Bible tells us that the Father of Light knows neither change nor shadow of turning.

When the Truth that man and man only is the cause of his sorrow and affliction, through wilfully or ignorantly misapplying the rules of the Law of God, or creative Mind, is understood, man will apply himself to an understanding of this Law. Placing the blame of the cause of adverse manifestation on man, makes it harder on man but easier on God,

and gives us an unvarying base from which to think and express. It gives us poise, the quality so necessary to the consistent and logical upbuilding of a wise, well-balanced life.

All mind action is governed by the one law. If God brought forth a perfect universe through the power of the perfect Word, man can do likewise.

The fact that we are manifesting imperfectly, testifies that we are using our words without understanding of the law of cause and effect.

Man, through the wrong use of his will, has created negative ideas; that is, ideas lacking in the essential qualities contained in the perfect, positive, Divine Idea. These have begotten negative words, and these in turn negative expression. These are the idle words referred to in Scripture for which man must render an account in the day of judgment. These are the words which are the cause of every evil. Every day is a day of judgment. Every day we see some of these idle words bear fruit.

Man sees evil, death and sickness, and because he mentally sees the lack of life, good and health, he speaks it and his word is lacking in its attributes. It is not the Perfect Word. This is not manifesting God; it is manifesting man, personal man. To manifest God we must reverse our order of thought. Man must take conscious hold of his thought and word, see as God sees, think as he thinks, and he will express as God expresses. This requires a change of mind. "Ye must be born again." We must "put off the old man and put on the new." We must break away from man-made laws of bondage and put ourselves under the laws of Spirit.

This is not easily or instantly done. The chosen people of God were forty years passing from the bondage of Egypt to the promised land.

Once we begin seeking God, we can never completely give up seeking. We who are asking these questions concerning our being, should be of good courage, for we are really seeking our way back to the "Father's house," to our original oneness with him. To realize or partake of

this oneness with God, we must become spiritualized beings, for the law is, only like may commingle or affiliate with like.

In physical science, to the extent that two elements preserve their distinctive characteristics do they prevent a perfect affiliation; e. g., water and air. They contain the same constituents but in different degree. They can be made to most perfectly blend by changing or converting them into a like substance, either water to gas or air to liquid.

God and man have the same essential elements. God being constant, unchangeable Principle, it is evident man is the element which must be changed or converted into a new state of being, or born again into the Spirit as God is Spirit.

What is the law governing the rebirth into the Spirit?

Through the wrong use of his will man fell from the spiritual state. Through the right use of his will he regains it. We must will to do the will of God; will to seek and love God above all things; love him so that our greatest pleasure is to manifest his perfect nature. In this way our mind becomes one with his mind and we live in harmony with his law. Then the mind is in us which was in Christ Jesus. We are no longer under the law of man but are "led of the Spirit."

With a new mind man begets a new body and new world. It is impossible for a spiritual mind to live in a gross material body. One must give way to the other.

When the mind changes, the idea of appetite changes, and this compels a change of appetite and pleasures. No two persons can live with equal balance of life and health on exactly the same diet. Each must be a law unto himself because each has a different idea of appetite.

Leading physicians of the day declare it a crime to compel all members of a family to live on the same fare. Some will thrive on "beans and bacon" (and they look like it), while those of a more highly organized mind require a more highly organized bill of fare.

It is a crime to force one's self or others into a conventional way of eating and living because of fear of ridicule of others. When we are led of the Spirit to change the



diet, give up an appetite or a pleasure, not to do so for fear of the opinion of others, is worshiping man more than we worship God. If we persist in living and eating the old way we do so at the expense of mind and body, finally causing their separation.

When "tempted of the flesh" or held in bondage by conventional law in this way, we should remember we are not the first to leave the "beaten trail." Daniel refused to eat of the king's meat. For his perseverance he was blessed by God and loved and honored by the king.

The flesh shows the effect of this change of mind and appetite. It becomes less heavy, less sleepy and less sick. The Spirit seems to incorporate in the flesh or to permeate, because the mind has incorporated the ideas of God, or become one with him, and the body becomes spiritualized. This is the redeemed body referred to by Peter.

The ideas, thoughts and words of the new mind are filled with the Spirit of Understanding. The Word sent forth from it is the Perfect Word which accomplishes that whereunto it is sent.

It is flesh, substance and life unto us. Its creations are perfect and being born of the seed (Word) of God endureth forever. This is the word which must be sent, as Paul was sent, to the uttermost parts of the world (body), preaching the Truth to all its members, baptizing them in the Spirit of Truth.

It must be sent to the intelligence in the head, carrying the message, "You are the light of the world." "There is a Spirit in you, and the inspiration of the Almighty giveth you understanding." It must be sent to the power center at the base of the tongue, declaring "Life and death lie in the power of the tongue;" to the heart, the love center; to the strength center in the back, and so on through the entire system, preaching, "The kingdom of God is at hand," building the words of Jesus into our very bone and flesh, till we manifest as he manifested. This is keeping the words or sayings of Jesus. He tells us that "he that keepeth my words shall not see death." This is the Word that leads

us back to the Father's house, the kingdom of heaven within us, to our oneness with God.

In the divine scheme of creation there is no condition of the separate existence of things. There is only the oneness of spiritual substance, a condition where forms lose their apartness, their elements becoming interpenetrating, and the properties of so-called matter disappear; for matter is but man's limited concept of Substance. In this state all things come into Divine Unity and all friction, opposition and resistance is eliminated. This is described by science as the state of the fourth dimension. Minds that have become spiritualized are conscious of this state and the body comes under its law.

"The body, being expression, manifests in its perfect condition all that is in the mind and idea." Mind is omnipresent. It is unaffected by resistance, friction, so-called matter gravity or the various laws of man's science, and all its creations must manifest its freeness. This means that the body, when at one with the mind, and acting in perfect harmony with it, is also omnipresent.

Some scientists speak of this attainment as the power of the mind to ensemble and disensemble that through which it wishes to manifest. Christ manifested this attainment when he disappeared from those who would stone him, and at the time of his ascension, when he appeared in the midst of his disciples who were locked in a room.

This is not a new theory, but one that has been taught for generations by religion. They have taught, however, that to attain this state, the soul must be separated from the body through death. This is not true. Christ proved to Thomas that the body he appeared in after his crucifixion was his flesh body in which he lived before his death.

It is the spiritualized body of the Christ, referred to in the Scripture, which endureth forever, having been begotten of the Seed of God. This is the state in which man exists when perfectly at one with God; when perfect harmony and unity is established between the conscious, the subconscious and the superconscious realms.

# HIMSELF

Once it was the blessing,  
 Now it is the Lord;  
 Once it was the feeling,  
 Now it is his Word.  
 Once his gifts I wanted.  
 Now himself alone;  
 Once I sought for healing,  
 Now the Healer own.

Once 'twas painful trying,  
 Now 'tis perfect trust;  
 Once a half salvation,  
 Now the uttermost.  
 Once 'twas ceaseless holding,  
 Now he holds me fast;  
 Once 'twas constant drifting,  
 Now my anchor's cast.

Once 'twas busy planning,  
 Now 'tis trusting prayer;  
 Once 'twas anxious caring,  
 Now He has the care.  
 Once 'twas what I wanted,  
 Now what Jesus says;  
 Once 'twas constant asking,  
 Now 'tis ceaseless praise.

Once I hoped in Jesus,  
 Now I know he's mine;  
 Once my lamps were dying,  
 Now they brightly shine.  
 Once for death I waited,  
 Now His coming hail;  
 And my hopes are anchored,  
 Safe within the vail.

—Selected.

## SUNDAY LESSONS

SUNDAY, FEBRUARY 28

THE WILL TO DO GOD'S WILL

*Scripture Text—Acts 21:13-19*

13. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15. And after these days we took up our baggage and went up to Jerusalem.

16. And there went with us also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the day following Paul went in with us unto James; and all the elders were present.

19. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry.

SILENT PRAYER: *The will of the Lord be done in me.*

"Truth crushed to earth shall rise again;  
The eternal years of God are hers;  
But error, wounded, writhes in pain,  
And dies amid her worshippers."

When we have once gotten a clear concept of the Absolute Truth we are willing to face the fiercest foes and endure the greatest hardships, if by so doing we think we are carrying forward the will of God. Cold reasoners have regarded with astonishment and incredulity the sacrifices and hardships which the Christians in all ages have gladly undertaken that the gospel of Jesus Christ might be established in the minds of the people. They have called it religious insanity—fanatical zeal for the unknown and mysterious, etc. Yet those intoxicated of God have carved

deep upon the tablets of history and the hearts of men their heroisms and their doctrines. Jesus was crucified like a felon, and his few followers scattered, yet when the civilized world viewed with alarm the widening power of Napoleon, he said there was one, namely, Jesus Christ who, without fighting a battle, had conquered every nation.

This conviction in the mind that the Truth of God, which has been so clearly discerned, must win in the end, becomes a fact so palpable that all minor considerations are submerged. When a proposition based upon principle, even in the common affairs of life, gets possession of man's mind, he will sacrifice to the limit in order to demonstrate it. Elias Howe was for twenty years a martyr to his idea of a sewing machine before he made one that would actually sew, and Goodyear for a lifetime sacrificed himself and his family that we might enjoy the adaptability of rubber as we have it today.

When these truths of minor importance take such firm hold on men's minds, why should we marvel at the zeal which possesses the soul to demonstrate the Truth of all truths, the adaption of God-Mind to every need of humanity?

This is the idea which has seized Paul, and he is determined to reconcile Jew and Gentile. This is the object of his journey to Jerusalem. In applying this to our individual consciousness we find that there is a separation between our religious thoughts and our worldly thoughts. The Jews represent the religious thoughts, and the Gentiles the worldly thoughts. We have built up a Sunday religion and thrown around it a wall of sacredness. In it are rites and ceremonies and sacrifices according to a standard fixed by some sect, whose teaching about God we have accepted as true. Then the broad Truth of the Holy Spirit enters the mind and begins to break down this wall of separation between the religious thoughts and the worldly thoughts. It perceives that the principles involved in the Fatherhood of God must go to the uttermost parts of the mind and body and unify them in the Spirit.

In this process the Truth, represented by Paul, meets with opposing thoughts from many directions. Jerusalem is the citadel of crystallized thoughts about religious matters, and the Truth must enter into it and speak the word that frees. The many warnings Paul received of obstacles to be overcome did not deter him from going right forward. When we see danger and allow it to terrify us, we are not yet equal to the highest spiritual outpouring of power. When we are warned of danger, and are not deterred nor fearful, but take advantage of the warning to be wary, then we are sure to win. It was once reported to Napoleon that one of his officers turned pale when ordered to a dangerous duty. "That officer," replied Napoleon, "is one of the bravest in the whole army; he sees most clearly the danger, but will do his duty in spite of it."

Paul was of this type. He said, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

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### SUNDAY, MARCH 7

#### A PERCEPTION OF DIVINE LOVE

*Scripture Text—Matt. 23:37-39; 24:1, 2*

37. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

1. And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

2. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

SILENT PRAYER: *Let the peace of God abide in my heart.*

"O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them which are sent unto her! how often would

I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Jerusalem, the Holy City, represents the love center in consciousness. Physically, it is the *solar plexus*. Its presiding genius is John the Mystic, who leaned his head on the Master's bosom. The loves and hates of the mind are precipitated to this ganglionic receptacle of thoughts and there crystallized. Its substance is sensitive, tremulous and volatile. What we love and what we hate builds cells of joy or pain in the *solar plexus*. In divine order it should be the abode of the good and the pure, but through the error concepts of the mind it has become the habitation of wickedness. Jesus said, "From within, out of the heart of men, evil thoughts proceed" (Mark 7:21).

In the regeneration the Truth visits this Holy Place for the purpose of redeeming it. But it finds the very center of religious thought, the Temple, given over to bigotry and intolerance. We all want Truth and the help which comes from it, but when it is presented to us we object to the broad catholic Spirit which it proclaims. This is especially the case if our religious training has been narrow and Pharisaical. The Jews were taught that they were the chosen people, and all others barbarians.

This is the foundation of the caste system. When man begins in thought to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next this separation extends to environment. Social apartness follows. Temples are built with partitions, and whoever dares to transgress these walls meets with violent opposition.

When the Truth comes to one in this fixed state of mind there is a tumult in the temple. The fear that the rites and customs of the church will be interfered with is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon old methods of thought is resisted. The whole religious nature is moved,

and thought runs to meet thought, and a concentration of resistance is set up in the mind.

Many people wonder why they do not develop Divine Love more quickly. Here is the reason—they make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine Love sees no respect of person. It is Principle and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this Truth of Being into our hearts, and pull down all walls of separation, we shall feel the flow of Infinite Love as Jesus felt it.

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### SUNDAY, MARCH 14

#### UNFORSEEN AID

#### *Scripture Text—Acts 23:23-30*

23. And he called unto him two of the centurions, and said. Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:

24. And he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor.

25. And he wrote a letter after this form:

26. Claudius Lysias unto the most excellent governor Felix, greeting.

27. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman.

28. And desiring to know the cause wherefore they accused him, I brought him down unto their council:

29. Whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

SILENT PRAYER: *The Lord stands by me and says, Be of good cheer.*

Rome represents the head and Jerusalem the heart. When the Truth has declared its word in the heart, that Christ is come and all things must be changed to conform to his righteous law, there is protest and great opposition.



But the seed is sown and the work must go on, though it seems to be hampered and bound on every hand.

There is a higher law at work than that perceived by the intellect. The Lord is there unseen but active. In the darkness of discouragement he "stood by him" and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." We may find in the end that the very bonds that seem to be forging about us are the instruments that will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire.

When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used it to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. The central truth of this lesson is that what we are loyal to in the heart, or within, will finally make itself manifest in the without. That which is spoken in secret shall be declared upon the housetops. There is a law back of this. All things work from the invisible to the visible, from center to circumference, from within out. "Out of the fullness of the heart the mouth speaketh."

Testify in silence of the Truth, and this law will stand by you. You will in due season demonstrate, if you are faithful. Many fail because they are not patient. They want results at once. Paul lay two years in a dungeon in Cæsarea before he was sent to Rome. Followers of the Spirit within should never tremble at the formidable array of forces that oppose them. Forty Jews took a solemn oath to neither eat nor drink until they had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of

mind that will work out the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under divine protection.

A lady testified in one of our meetings that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself in came over her and she stopped short in the street and said, "The same God that was with Jesus Christ is here with me, and *I will* trust him and look to him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached her doorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to which she was loyal.

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SUNDAY, MARCH 21

### PATIENT PERSISTENCE IN TRUTH

*Scripture Text—Acts 24:10-16, 24-26*

10. And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence:

11. Seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem:

12. And neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13. Neither can they prove to thee the things whereof they now accuse me.

14. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;

15. Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16. Herein I also exercise myself to have a conscience void of offence toward God and men always.

24. But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25. And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

26. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

SILENT PRAYER: *I will fear no evil, for thou art with me.*

Paul imprisoned at Cæsarea symbolizes Truth confined to the intellect. It seems paradoxical to say that so great and powerful a thing as Truth can be confined or hampered by so small and weak a thing as the intellect, yet observation and experience proves that it can. In this connection we should distinguish between a Statement of Truth, which Paul represents, and the Whole Truth, which is the Holy Ghost. The statement of Truth goes before and opens the mind for the advent of the larger realization to follow. Elijah in the Old Testament and John the Baptist in the New Testament, represent this forerunner "making straight the way of the Lord."

The first attitude of the religious mind is to kill out this new Statement of Truth, which seems to run counter to its cherished convictions and traditional customs. But the Law of Self-Preservation, represented by the Roman hierarchy, rescues it, and it is confined to that realm, but not suppressed, as Paul "reasoned of righteousness and temperance, and judgment to come."

We find that a Statement of Truth once admitted into the mind keeps up its agitation of greater truths to follow. Felix is that thoroughly mortal consciousness that believes the world that appears is the all of existence. It poses as judge, and decides all matters from the standpoint of personality and personal profit. Felix listened to the exhortations of Paul, "hoping that money would be given him." It is not uncommon to find people who hang onto Truth,

hoping that they can in some way make money out of it.

Truth is not riotous. It does not argue nor dispute, nor cause any disturbance in the temple. It quietly conforms to the law of righteousness as revealed by the Principle. This inner revelation of the Law comes to those who seek for it sincerely. The rule may not be described in intellectual terms. "Seek and ye shall find; knock and it shall be opened unto you." This inner door is opened in various ways—all that is necessary is a receptivity and willingness to let go the old ways, the old thoughts. Felix was terrified at the revelations of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; when I have a convenient season I will call for thee." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the Universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are fairly glued and cemented to the material. Yet it can be done, and it must be done eventually. If one does not give up willingly, the law itself brings about that precipitation of error thoughts into the visible life that dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix, as recorded in history.

A man, whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this—I have everything I require." But the Truth kept up its exhortations in his mind and he let it work in a quiet way. He was not religious but honest. He began to ask the Lord to show him the Higher Law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says he thought he was happy in the old way, but it was not to be compared to the joy of the new. It has taken him fifteen years to reach this place of security in Truth—so we see that it is not always a burst of glory that opens the door toward heaven.

**Society of Silent Unity**  
 913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY  
 (Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

**CLASS THOUGHT**

February 20 to March 20, 1915  
 Held daily at 9 p. m.

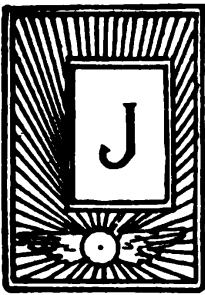
*I have Faith in Thy Omnipotence, and I Trust  
 Thee to Preserve me in Thy Health  
 and Wholeness.*

**PROSPERITY THOUGHT**

February 20 to March 20, 1915  
 Held daily at 12 m.

*I have Faith in Thy Omnipresence, and I Trust  
 Thee to Preserve me in Thy Prosperity.*

## WE SERVE



ESUS said, "I am in the midst of you as he that serveth." The Silent Unity Society is in the midst of you to serve, and we answer your calls for help night or day. You can reach us by letter, telephone, telegraph, cable or silent prayer. No call is ever refused and you may depend upon our quick response to your demands. The telegraph companies are in telephonic connection with our offices and your messages reach us immediately.

This Society began its absent healing ministry a quarter of a century ago, with two people; now it has thirty. It occupies the whole top floor of the New Unity Building. Its offices are not open to the public because the character of the work is not of local interest. Our friends at a distance are being served by this department, and to them we give our earnest efforts.

We are often asked to explain how people at a distance are healed and in various ways helped, when we have not seen them and seemingly know but little about them. The *modus operandi* of the healing department cannot be explained so that a layman can understand. In order to comprehend it there must be more or less familiarity with spiritual laws that the uninitiated have no knowledge of. Then states of mind have to be studied and the effect of thoughts and words tested, as the chemist tests his solutions. This covers the whole field of prayer, faith, denials, affirmations, concentrations and realizations.

The zones in which the silent powers of Spirit and mind work are under laws far more exact and unalterable than the laws of physics. That which the intellect proves hypothetically the mind of the Spirit realizes tangibly. Science says that there is an interpenetrating force transcending all matter, yet 480 times stronger than cast steel, which no man has ever seen or felt. Its presence is proved mathe-

matically. Spiritual mind comes into touch with this universal force and uses it to carry its super-mind messages. This inner substance, which science postulates but does not see nor measure, the trained metaphysician realizes in the degree of his development. It is, however, but one of many interpenetrating zones of silent forces that have been lost to consciousness by man through his attachment to matter.

But there is no mystery here, no occultism and nothing hidden. Anyone who has childlike faith and an open mind can learn and apply the principles that lead up to so-called miracles of healing. It is from the wise and mighty in intellect's lore that these things are hidden, but revealed unto babes in Christ.

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## A ZONE OF SILENCE

There has come into modern life a greater variety of sound and a greater volume than assailed the ears of our ancestors. Now, to keep one's freshness there ought to be a zone of silence around every human being during some part of every day. It is significant that the great religions of the world have come out of silence and not out of noise; and the finest creative work is done as a rule in seclusion; not necessarily apart from men, nor in solitary places, but away from the tumult and away from distracting sounds. It is in silence alone that we come in possession of ourselves. The noises of life disturb us as a cloud of dust intervenes between the eye and the sky. There ought to be a cult for the practice of silence—a body of men and women committed to the preservation of the integrity of their souls by neither hearing nor making speech for certain periods—pledged to the culture of the habit of quietness.—*Congregationalist*.

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For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.—*1 John 5:3-4*.

## A NEW CREATURE

EDNA L. CARTER

"If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new."—II Cor. 5:17.

"In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Gal. 6:15.



UNITY magazine is a herald of the New Age. It proclaims a new heaven and a new earth, new people, new conditions. This newness begins with the individual. Everyone is to be made a new creature, a new creation. Reforms of men have failed to bring about an ideal civilization because the renewing process did not begin with the individual, but sought rather to accomplish results by dealing with conditions instead of causes.

Veneration for the old has characterized the human race always. Certain ideas that well established race habits are necessary for the welfare of humanity have prevailed so long that it now seems almost sacrilegious to question their place in the new order of things. Jesus, Paul and John, and all who have told of the coming of the new kingdom, have taught plainly that the old must pass away, and give place to the new.

The old which is to be done away is the mortal ignorance and assumption of knowledge that has been dominant in the world since Adam. The new which is to come is the Christ Mind. The change which is to take place in man, and make of him "a new creature," is the elimination of what the scriptural writers call mortal, or carnal mind, and the substitution of the Christ Mind. In thousands of individuals all over the world this change is now taking place. Many of these have awakened to an understanding of what is going on within them, and are working consciously with the Spirit to overcome the mind of the flesh, and establish in themselves the consciousness of righteousness and power



and dominion through the indwelling Christ Mind. The process by which men are set free from ignorance and error and lifted up into the Christ consciousness is called resurrection, redemption, regeneration.

It is very important that one who is in the regeneration should understand that *old things must pass away*, because unless he does see this he will unconsciously resist the transforming work of the Spirit. He will cling to old ideas and conditions and try to carry them into the kingdom with him. At every step of the way the command, "Watch," should be heeded. There is a subtlety about the flesh mind that makes many things that are not true pass for Truth. The mind should be ever watchful to see that all thinking is according to the Divine Principle, the Absolute Truth. Not that we are to watch for error, but exactly the opposite—watch for Truth and conform to it.

A creature is something which is not self-existent, but created. The old creature which is to pass away has intelligence and substance, mind and body. There is but one Mind, but intelligence may be expressed in limited ways and false relations, and it is this untrue expression of intelligence that is called the "carnal mind." The mind of the flesh works in substance with a certain degree of life, and forms a body of flesh. It follows logically that the body is like the mind that forms it, and therefore it is imperfect and corruptible. The individual builds into it not only his own thinking, but is carrying subconsciously in every cell the thoughts of his ancestors.

The new creature also has life and intelligence, and works in substance to make a body, and this is the problem man has before him when he comes into the regeneration. Instead of limited intelligence, he takes on gradually, by a daily process of growth, the mind of Christ, which is perfect in intelligence. He lets go of mortal ideas of life, and takes on the limitless eternal life of Christ. Then he works in pure, incorruptible spiritual substance and forms a new body, and so becomes a new creature in Christ Jesus.

When Paul wrote that "neither circumcision nor un-

circumcision availeth," he was saying that man could not get into the kingdom of heaven by ceremonies or by external religion of any kind, but only by a complete transformation from the carnal to the spiritual. This transformation of course includes the body. The creature, either old or new, is not complete without its organism.

Some have assumed that man's spiritual body has always been, is now, and ever will be, and therefore he is entirely free from all responsibility about the matter. Potentially he does have a spiritual body, even when he is manifesting his fallen nature, but it does him no good until he becomes conscious of it and it is formed in substance. "Let Christ be *formed* in you." The first step in this forming is to perceive the Truth; the second step is to build the truth into the cells of the body through spiritual realization. To accomplish this the mind must be given to prayer and meditation in Spirit, and body substance must be conserved through right thinking and right acting. It should be remembered that this true righteousness is not based on the standards of the old creature, but upon the Truth as it is in Christ Jesus.

The changes that take place in the individual must, under the Divine Law of expression, be made manifest in the world without, and so will come the new heavens and the new earth. But first, as in the creature, the old heavens and earth, that is the old established religious, political, social and domestic institutions, must pass away that the new and better order may come in. Right now the earth is in the cleansing baptism of fire, and many of its cherished institutions are crumbling in the fervent heat. The conditions the world is now experiencing have been foretold by the prophets of God for centuries. Sometimes it is charged that these prophets are prophets of evil; but they are not. The cleansing and purification of the earth and its people is not evil, but good, and they are the false prophets who put the stamp of evil upon it. God's prophets saw good; they saw the coming of the kingdom of Christ, the reign of righteousness and peace, the experience of spiritual peace and

joy unspeakable. They told also that all the errors of man would have to be broken down and cleared away to make place for the New. It is only those who cling to the flesh and things of the mortal who weep and wail at the passing of a so-called civilization that has fostered the selfishness which has broken out in such a reign of terror. Men grieve over the loss of that only which they value. Those who have their minds and hearts set on the coming of the new kingdom will remain undisturbed in this time of change. If they value the kingdom of heaven above everything that the old age has had to offer, they can rejoice now, because the inward realization and outward manifestation of the kingdom are at hand.

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## CONSECRATION AND HEALING

The secret of being healed quickly, whether it is from sickness, sin or poverty, is in the loving willingness to surrender ourselves wholly to God, the omnipresent Life, Power, Fullness, Wisdom and Love, whose center of action is deep within our own souls.

By letting the spirit of meekness (not weakness) fill us, giving up opinions, pride, wilfulness and fear and doubt, remembering that we have "no self apart from God," who is universal Love and Goodness, and thus realizing to the full the blessed healing balm of conscious oneness with Divine Love.

Health of body and circumstances depends upon the state of mind we allow. If we are true, faithful, loyal, generous, joyous, loving and free, our bodies will be strong and healthy, and our circumstances prosperous, for it is "God that girdeth me with strength and maketh my way perfect."

"I have hedged up thy way with thorns." We all know of the "thorns" we have made for ourselves by admitting wrong thoughts, judging others instead of looking within and making all sweet and pure. What are you doing? "My Peace I give to thee."—*Good Will.*

## EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of  
Silent Unity*

I have been for the past few years a great believer in the teachings of Christ, but only in the past few months have I seen the light; everything looks different to me now and I feel so much better in every way. I have been reading your Unity papers given me by a friend. I would like your help and advice now. I have been working for a life insurance company. I collect from a great many poor people, also sell insurance, but I fail to see how a man can live the Christ Life and still hold the position I do. I also notice, since I have grown strong in the light, that it is impossible for me to talk insurance as I used to. We have to talk death and sickness from morning till night, and that is strictly against our belief.—\* \* \*

Every one who comes into an understanding of the Truth of abiding, omnipresent Life in the body as his goal of attainment, drops everything connected with life insurance. It really should be called "death insurance," for it is making a covenant with death, and so long as this covenant stands one cannot have unwavering faith in life, therefore cannot realize it. And of course when one has come into an understanding of the Truth and broken his own covenant with death (see Isa. 28:15 and 18), he could not seek to induce others to take upon themselves the very covenant that he was so glad to have disannulled.

One might raise the objection that while so many people believe in death anyway, it would be a good thing for their families to have the insurance. But this is not consistent for one in regeneration, for by talking the insurance business to them you are helping to keep them in the old error thought, instead of using your influence to lift them up into the Truth and set them free. Also, as you mention in your letter, in talking sickness and death to others the same thoughts are generating in your own consciousness, thus hindering your overcoming.

If one is to rise out of the old race consciousness of sin and error he must think and talk and live in accordance with

the Life Idea. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (damaged).

\* \* \* \*

The soul comprises the conscious and subconscious phases of mind in the individual and must be saved. It is through the saving of the soul, or in other words, the transforming of the mind, that the body is renewed and made to manifest the pure spiritual substance out of which it is formed.

The "I AM" is our Spiritual Identity. It is that in us through which we can identify ourselves with whatever we will. It is pure Spirit and we must see that we use it only to identify ourselves with the Highest. We attach to ourselves or become like whatever thoughts and words we use in connection with I AM. We can say, "I am material," until we manifest that error; we can say, "I am Spirit," until we manifest the Truth throughout the whole man.

\* \* \* \*

If sin is not real, why does Paul speak of it as a law?—\* \* \*

There is in reality but one Law. If man obeys this law and lives in harmony with it, being led by the Spirit of God, he comes into an understanding of the Truth and is made free from all the limitations of the mortal and attains Eternal Life. If he disobeys this law and takes the power and life that are God-given qualities, and uses them to fulfill the pleasures of the outer, or sense man, thus in consciousness separating himself from God, the One Source of life, the law, "As a man thinketh in his heart, so is he," works out for him inharmony and death—dissolution of Spirit, soul and body.

This is very plain in Gal. 6:7 and 8: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

\* \* \* \*

What is your idea of death? I do not doubt that God is Love and that he sends us all things that are grand and beautiful, but the

dreadful feelings that the death of a dear one leaves, does not express love. I am desirous of having this made clear. Another question: Why are babies born idiots or without life or deformed? I have been trying to solve these questions in my own mind. Anything you can say to make these things clear will be thankfully received.—\* \* \*

God is not only Love but God is also Life—Life without beginning or end—from everlasting to everlasting. Could you conceive of a thought of death being brought into Life? No. Then God is not the author of anything that he is not himself. In Ezekiel we are told that he willeth not the death of any, but that all should turn to him and live.

Death is the absence of the life idea from the body consciousness, thus leaving the body to go to corruption. In Romans 5:12 and 19, it is written that through disobedience sin entered into the world and death by sin. In the second and third chapters of Genesis you will see that the disobedience was in eating of the tree of the knowledge of good and evil, or, in other words, believing in a power of evil as well as good, thus setting up a false god and attributing a part of the One Power (God) to evil.

God is Good, Life, Love, Substance, Power, Strength, Intelligence, Wisdom. He is Spirit, Mind. Only God and his qualities are real or abiding, and it was and is his will that man should gain all his experiences through the Good, thus avoiding unpleasant inharmonies. He made man, however, with a will to choose for himself, and he chose to believe the serpent, or to look to the outer for guidance, thus believing the lie that he must know and experience evil as well as good, to become like God. When he partook of evil in mind, he at once separated himself in consciousness from the Father, from Life, Love, Intelligence, and from that time on was dead in trespasses and sins; what we call death is simply the culmination of his sinful life and belief in evil and separation from God, in a dissolution of Spirit, soul and body.

Every seeming evil that manifests itself in man's world comes directly or indirectly from this thought of being something separate or apart from God; from a belief in evil as

a power instead of recognizing only the One Power and One Presence—the Good Omnipotent. And today there is even a widespread race belief that God is the author of sickness and death; that he sends them upon people. This is unrighteousness and causes many to suffer these things when in other ways they seem to live righteous lives.

In Psalms 102:16 to 20, we read the prophecy of the loosing of those appointed to death, and the whole of the life and teaching of Jesus, as well as his death and resurrection, was to bring about this salvation from inharmony and death. See Heb. 9:27 and 28; 2:14 and 15; also John 8:51, and 11:26. You will find many helpful suggestions in the booklet, "Attaining Eternal Life."

In regard to your other question as to why babies are not all born perfect: We know that God is perfection, therefore could not will anything but perfection to his offspring—man. We are also told that he is no respecter of persons, but he that doeth righteousness is accepted of him. This proves that God is not the author of these inharmonies either.

The only way we can explain them satisfactorily is through acceptance of the theory of reincarnation. There is a law that whatsoever a man soweth, that shall he also reap. See Gal. 6:7 and 8. So if one lived a very ungodly life, seemingly far removed from spirituality, and did not reap the result of his wrong doing while living, nor turned away from his evil deeds and obtained forgiveness and remission of sins, through Christ, when he is born into the world again as an infant he will probably come into very inharmonious surroundings and under such conditions as you mention. He will then have to reap the result of his past wrong doings. The booklet, "Preserving the Unity of Soul and Body," will give you a better understanding of reincarnation than we could possibly give in the space of a letter.

\* \* \* \*

What is it to sell one's birthright?—\* \* \*

Whenever one denies his true inheritance as a Son of God, in thought, word or deed, he is to that extent selling

his birthright. Whenever one uses his God-given faculties or powers for the building up of the outer, or sense man, he is selling his birthright, as Esau did, "for a mess of pottage." This can be done in many ways; for instance, whenever one thinks of himself as material, "a worm of the dust," subject to sin, sickness and death, he is selling his birthright. Whenever one uses the pure God life for sensation, to fulfill the lust of the flesh; or his power, to glorify the personal man, he is selling his birthright. Whenever he attributes power to evil or error of any kind, he is selling his birthright, for there is only One Power—that is God, and it is given to man to use to express God.

We as sons inherit all the attributes of the Father, and should see to it that we appreciate and use our birthright to glorify God, and so bring about good only, to ourselves and to our fellowmen.

\* \* \* \*

I never have been able to demonstrate over "chemicalization," and I suffered so from it I became afraid to take treatments. Is there ever a time when "chemicalization" ceases?—\* \* \*

There is no such thing as chemicalization of itself. What is called chemicalization is simply a breaking up and passing away of old error states of consciousness. It is not well to think about it, or build up ideas of it in your mind as though it was a condition in itself or a reality. Deny away all belief in it and hold firmly to the Truth—your perfection in Christ. As you cease to give any of your thought force to the error, it will speedily pass away.

\* \* \* \*

What is the meaning of this: "Prove me and see if I will pour you out a blessing"? How can we prove God?—\* \* \*

In order to understand the text you mention, one must read the whole verse; also some of those that go before and some that follow will help to explain what was being talked about. You will see by reading Malachi 3:7 to 12, that the people through their selfishness had been robbing God—had not been giving their tithes to the keeping up of his work, therefore they were not being blessed or prospered. For this



reason he said to them: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

You will find that all of God's promises are based upon the fulfillment or keeping of some part of the Divine Law. One must conform to the Law, or in other words, the conditions given, then the blessing will follow. Many people expect the blessing without meeting the requirement and they are disappointed. Jesus Christ said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," yet we find that many expect all the things that they need and desire, to be added, without them even thinking of the first part of the text.

See Romans 12:2, "And be not conformed to this world, but be ye transformed by the renewing of your mind, *that ye may prove* what is that good and acceptable and perfect will of God." In order to prove the good will of God one must observe the instructions given, "be not conformed to this world," that is, do not follow the error standards and beliefs of the world, but learn to think the Truth—think about spiritual things, and through this renewing of the mind the whole being, including the body, will be transformed. Then one will prove God's good and acceptable will. It will become manifest throughout his whole world.

Then again, in II Corinthians 13:6, we read of another kind of proving that is good for every one to look into. It is this: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ *is in you?*" Do you confess that Jesus Christ *is come in the flesh?* in your flesh? See I John 4:2.

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God's will is not so much a thing to which we must submit as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad and glorious thing in the world.—*H. C. Trumbull.*

## DEMONSTRATIONS OF THE LAW

*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.*

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"Himself took our infirmities, and bare our sicknesses."—Matt. 8:17.

The atonement of Jesus Christ includes the whole of man. Matthew makes this very plain when he says of Jesus' work, he "healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." The Truth about the atonement, when it is known, makes free. It is ignorance of the great atoning work of Jesus that has kept the world so long in sin and suffering. His love and compassion have always been ready to heal, but people have gone about trying their own healing methods and left the Great Physician entirely out of the matter. Now in these latter days of spiritual awakening the atonement is coming to be recognized at its full value, and in every part of the earth its benefits are being realized by those who accept the Lord Jesus Christ as their Savior from sin and all of its effects in their mind, body and affairs.

We print from month to month extracts from letters written to us by people who are demonstrating the forgiving love and healing power of Jesus Christ. We do not claim any power of ourselves to do the works of God. The power comes from him and to him we give praise. We merely teach the Truth and speak the Word that makes free.

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### HEALTH

*Sandusky, Ohio*—About eight months ago I requested treatments for my niece who had been suddenly stricken with

insanity. She is cured, and she has not only been cured, but has a sweeter, deeper character than before. With all our hearts we thank God for his wonderful love.—*P. S. S.*

*San Diego, Cal.*—My soul rejoices, for I am well. The growth in the bladder, which was fast approaching cancer, has entirely disappeared. I could not lift my thoughts out of the rut when I asked for treatments, however, I responded at once to the healing thoughts even before the letter had left the city. I am now able to resume my work.—*E. G. H.*

*Mobile, Ala.*—Two months ago I requested treatments for Mrs. G. The growth in her throat has almost entirely disappeared and everyone is puzzled to know how the cure came about.—*Mrs. I. A. H.*

*Globe, Ariz.*—K. was perfectly well in six hours after we telegraphed you. When we sent the message her temperature was very high and the pleurisy pains so severe that she could not turn over in bed. My husband is well again and with his brother was able to take a trip of three days on horseback. Much depended upon his taking this trip before the first of the year, and he was far too ill to think of going when we telegraphed you. He responded well to the healing Word.—*Mrs. D. R. W.*

*Oakland, Cal.*—I am demonstrating all the time. I have paid all outstanding bills, and I am awakening more and more each day. I am gaining a deeper and purer understanding of the Spirit. Have overcome sour stomach of years standing, and a lump in my breast is lessening all the time. I am just full of hope and courage.—*M. F. M.*

*Memphis, Tenn.*—Yesterday evening I went out to see C. F., and I wish you might see the transformation that has taken place in him. His eyes are bright, his skin is healthy looking, his color is good, his expression is kind, interested, intelligent, and he is taking on fat. Altogether he appears a well boy. His sores have almost entirely healed, he sits up a good portion of each day and this morning he tried to stand on his feet for the first time in more than two months. We are full of joy over his recovery and continually thank the Lord, our God, that he hears and answers our prayers and blesses his people.—*E. M. C.*

*Williamston, Mich.*—I do not find words to express my gratitude for the help I have received through your prayers. The rheumatism has gone entirely and I am improving otherwise. I am spiritually strengthened and much encouraged. UNITY magazine inspires me wonderfully,

and I thank God that I have been shown the way to happiness.—*E. B. N.*

*San Antonio, Texas*—In September I requested treatments for a severe cold and congestion in my head, and asked help to avoid a nasal operation which the doctor said was imperative. My letter had scarcely reached you when the abscess in my head broke, and relief was almost instant. I also asked treatments for a slight skin abrasion and that too has completely disappeared. Mr. H.'s hearing has improved wonderfully also, and we are both devoted to Truth teachings.—*B. A. H.*

*Statesboro, Ga.*—I am entirely free from the eye trouble which worried me for so long. I am able to work and circumstances and environments have been completely changed for me.—*Mrs. A. D.*

*Cleveland, Ohio*—B. was better almost before I got home from sending the telegram. The fever had broken by the next day, and he had fully recovered. I have been so happy and thankful, giving praise to God for his goodness to me in the healing of my son ever since.—*E. M. W.*

*Stillwater, Okla.*—Through your prayers I have been healed of kidney trouble, and I am now free from fear and worry. I have faith in and trust the Holy Spirit to protect us and to provide for us. The light came to me through reading UNITY magazine, and I never knew I could have such peace of mind and feel so well.—*E. J. B.*

*Inglewood, Cal.*—In August you healed a stricture, and it seems now that I am healed of urinary troubles.—*J. W. P.*

*Chicago, Ill.*—Eight weeks ago, just three days after I wrote, I was wonderfully healed of appendicitis. I was also very thin; now I have gained in flesh, much to the astonishment of my friends.—*L. T. W.*

*San Antonio, Texas*—My health is improving. The claim of tuberculosis is entirely cured, and I hope to go to work the second week in January.—*Mrs. A. D.*

*Talent, Oregon*—My stomach which was in such a bad condition that I could not eat anything without great pain is entirely healed. Thanks be to God.—*Mrs. L. B.*

*Pleasant Hope, Mo.*—Over a month ago I requested treatment for a severe attack of stomach trouble, alarming in its severity at that time. Before your letter reached me I had entirely recovered, as I felt I would, if I trusted to God's healing power.—*D. P. B.*

*Manhattan, Mont.*—My little son is well. When I

wrote you he had fever over 104 degrees and a very bad throat, and all in the house feared it was diphtheria. I denied it silently and wrote to you. In two days his temperature was normal and his throat was well.—*Mrs. F. D. G.*

*Osawatomie, Kans.*—Some time ago I requested treatments for my mother for typhoid fever. I am glad to tell you that her improvement has been wonderful. After treatments were commenced the fever steadily decreased and in two weeks was normal, and the pain and soreness left her limbs and bowels almost immediately after you received my letter. My husband is also freed from any desire for drink. I believe in forgiving him in my own heart for this thing. Recently, I learned for the first time what real forgiveness is. I cannot express my thanks to God for his goodness to us.—*Mrs. G. A. W.*

*Alamogordo, N. M.*—I am very thankful for the rapid recovery that I have had. I gained as much as one and one half pounds per day. My feet were relieved of soreness in a few days.—*N. D.*

*Columbus, Ohio*—When I wrote you my friend's wife was near death. I called Sunday morning and was allowed to see her. She had formerly been so low no one was allowed to see her, but is now steadily improving. Mr. B. has been able to meet obligations he did not know how he was going to meet, and has been offered two positions, one of which he will accept.—*G. P. S.*

*Milwaukee, Wis.*—I asked you to treat my three-months-old babe for her bowels. I am glad to report that her bowels move every day now, and I take her out in all kinds of weather. In fact, she sleeps out every day and breathes in God's pure air.—*Mrs. H. A.*

*Mobile, Ala.*—Mother has been fine and was able to go for a short drive. All who know her think it remarkable that what was called a cancerous tumor should just disappear. I know it went in answer to our prayers.—*Mrs. B. G.*

*Occidental, Cal.*—I am filled with joy and gladness. My predictions of last month are proving true; i. e., I shall soon be freed from sin and sorrow for the first time in my long unhappy life; that through your benign intervention my divers forms of ailments would soon be gone. The following ailments, the majority of which, having become seated in childhood or early boyhood, have lost their grip on me completely: constipation, indigestion, accompanied by nausea and headache, torpid liver, abnormal condition of the kidneys and bladder, deafness and weak eyes, which had in-

creased in intensity with my advancing age. To tell in detail all of the ailments that have combined with the foregoing to render my collapse complete would make too long a story. My last dollar was gone, and I was homeless and helpless. I was a physical and mental wreck. It was here where God's true sons, who heal the sick, were appealed to for help, and guided me from darkness into light and along the way of Him who says, "I am the Light of the world. I am the Resurrection and the Life." I wish I could express in words the deep feeling of gratitude that is going out unceasingly from the depths of my heart for the uplift to the higher life where within the Christ-consciousness I now serenely rest. Resurrecting a life-long invalid by the power of the Word, especially one so far advanced on life's journey as to be nearly in reach of his eighty-fourth milestone, is beginning to be regarded more and more seriously by many of my friends who heretofore had little faith in Divine healing. I can eat, sleep and outwork some much younger, and they wonder how it can be.—S. K. R.

*Portland, Oregon*—Some time ago I requested your treatments for piles, and I have been entirely cured. I worked with you in strong faith and was helped very quickly. I give thanks to God daily.—Mrs. E. R.

*New York, N. Y.*—My heart is full of gratitude to God for relief from gall stones. It was like a soothing, comforting something quite indescribable, so gradual did the pain lessen; then there seemed to be an empty space in my side, and daily it grew to feel like the rest of my body, and there was scarcely an hour when I was not aware of the wonderful transformation which was taking place.—E. L.

*Birmingham, Ala.*—I wish to acknowledge, with a grateful heart, my healing. On the 13th of October my niece asked your prayers for my recovery of health, unknown to me, as I had been ill for some time. I realized I was healed quite suddenly as I awoke the morning of the 19th of October. As I was on my knees, lifting up my voice in praise and prayer to God for his rich blessing and healing which he had so graciously bestowed upon me, the postman came with a letter from my niece, telling me that she had requested treatments for me, and that she hoped that I should feel well from that hour. All praise and glory to God who is faithful in all his promises.—Mrs. S. E. T.

*Medford, Minn.*—I recovered from an illness after two physicians gave up the case as hopeless, saying I had only a day or two for this world. Praise the Lord, the

Father within doeth the work, and the Word of Truth does accomplish results.—*Mrs. E. L.*

*Minneapolis, Minn.*—When I wrote you for treatments I had many ailments—constipation, piles and dreadful sick headaches. I thought everything was wrong and I had almost given up hope. Now I write in gratitude to tell you of the wonderful help I have received. My health is better than it has been for years. I have overcome the intense nervousness I suffered with for so long. I also asked for prosperity treatments for myself and family, and now abundance is manifesting in all of our affairs.—*Mrs. E. H.*

*Douglas, Arizona*—From the time you received my telegram I started to recover from my illness and all fear left me. That night I slept better and have been improving ever since and am now well. I thank God for this beautiful demonstration.—*S. M. R.*

*Globe, Arizona*—How beautifully the Word was demonstrated in J. She had bronchial pneumonia in one lung. She was quite sick, coughing a great deal and had temperature. We sent the telegram to you about one o'clock and at four she went to sleep and slept until eight; when she awakened her temperature was gone and she felt well. She did not cough all night, and by the next evening was playing around as usual. She did not miss any time at school. We are thanking the heavenly Father all the time.—*Mrs. D. R. W.*

*Scranton, Pa.*—The improvement in Mr. B. has been wonderful. He was operated upon for abscess on the brain. After the operation his condition seemed quite hopeless and all the doctors said he could not recover. The day my letter reached you there was a great change for the better. He has now left the hospital and his mind seems to be perfectly normal.—*G. L. C.*

*Fort Worth, Texas*—About a month ago I asked treatments for a cough which I had been bothered with for about two years. I am happy to tell you that it has completely disappeared. I am very grateful, for it had annoyed me so much.—*Mrs. M. E. G.*

*Sumter, S. C.*—"I give thanks always for all things, unto God the Father, in the name of our Lord Jesus Christ," for he has given me power in demonstrating over disease in the cases of two very ill friends, when the doctors said nothing but an operation would save their lives. I took them in faith to the Father and he healed them. It was in answer to my prayer. I watch for my UNITY magazine as I do for the

coming of a friend, for it is the friend that guided me into higher light and happiness.—*L. P. R.*

*Highland Park, Ill.*—I now feel free, after having had a fearful struggle for life. It is a wonder to everyone how I manage to live, but the Truth has opened the way for me and I am improving daily.—*A. H. S.*

*St. Joseph, Mo.*—My grandson is very much better in every way. When I wrote you last spring he was in a very sad condition. Now he is able to do considerable work and has gained twenty-five pounds in weight. We are very thankful to the Father for these indications of his blessings.—*Mrs. J. R. D.*

*Newark, N. J.*—At the time I requested treatments for my husband, the doctor had said he would never be able to come downstairs again. Two days later he came downstairs and went to work and has been working ever since.—*Mrs. D. L. K.*

*San Anselmo, Cal.*—I am a very happy man and have much to be thankful for. My hearing is constantly improving, and I feel that I shall be made entirely whole. I have been a professed Christian for more than fifty years, still I have never before had the spiritual joy that has been in my possession for the past few months and is manifesting itself more and more, as I look within for the strength and understanding and guidance of the Spirit. Praise God for all his goodness to me.—*L. A. S.*

*Enterprise, Kans.*—I thank God from a heart overflowing with gratitude for all the good I have received. I am experiencing newness of life and understanding. I am becoming established in the consciousness of spiritual life. Chronic constipation of more than twenty years standing has disappeared. I am able to do all my work now, and my feeling toward it is so different. I feel God in everything and nothing is hard; there is a lightness and joy in it all. My soul rejoices in everything.—*Mrs. B. O.*

*Kansas City, Mo.*—Inclosed please find love-offering which C. C. instructed me to give you. He was treated for typhoid fever last October, as you already know, and was able to sit up within six days.—*R. M. C.*

*Salt Lake City, Utah*—My little boy responded immediately to your treatment. When I wrote he had apparently a common cold. This developed into a strange condition of high temperature, constant coughing and vomiting. The third day after my appeal to you, quite suddenly in the afternoon, he awoke from a short nap, sat up in bed



**I HAVE Faith in Thy  
Omnipotence, and I  
Trust Thee to Preserve  
Me in Thy Health and  
Wholeness.**

**I HAVE Faith in Thy  
Omnipresence, and I  
Trust Thee to Preserve  
Me in Thy Prosperity.**



and asked for nut bread which I had baked in the morning. He was up the next morning. God is surely blessing the world through you.—*G. B. M.*

*Sterling, Kans.*—Tuesday evening, on getting up from supper, I was taken with vomiting and intense pain in my hip, lasting two hours. Wednesday night at nine o'clock the pain came on again, then in the morning again, each time getting worse. My daughter wrote you for healing, and I knew unless I was soon healed, I could not live. In the afternoon my daughter said we would ask that the pain would not come back. Another daughter and friend were here. I laid on the davenport while my daughter played in soft strains an instrumental piece, "Just as I Am, without One Plea." I felt the healing power and the voice within, and through Christ I was healed.—*Mrs. J. K.*

*Minneapolis, Minn.*—I have received great help through your living words. One year ago I asked help, as it seemed I must go blind in my one remaining eye, but thank God, I see quite well and am in better health than in forty years.—*M. B. H.*

*Peabody, Mass.*—Conditions are greatly improved. The ulcer has entirely disappeared, and only a red mark remains.—*L. P. W.*

*Santa Rosa, Cal.*—The pneumonia is now a thing of the past and has been for a number of days. The family were astonished at the rapidity of my recovery. The other trouble, dropsy caused by Bright's disease, is leaving. My condition is much better now than ever before. I thank God, the source of all life, for this healing.—*Miss E. M.*

*Chicago, Ill.*—I am entirely healed. Words are inadequate to express my deep gratitude. My only hope is that I can lead such a beautiful life that it will help others now stumbling in the dark.—*M. L.*

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## PROSPERITY

*Walnut Creek, Cal.*—My heart overflows with thankfulness for the entire recovery of my baby from pneumonia. A week ago Saturday he was panting for breath and turned blue, but I held to the thought that he was one with God's abundant Life and nothing could hinder his breathing. I also have had a wonderful prosperity demonstration, which I hope will be of benefit to those who give up when appearances are against them. When Thanksgiving came and we had practically nothing to eat, I blessed the little we had,

with the result that at Christmas-tide a ton of coal was left at the door, groceries to last a month, clothes for the children, bedding which I needed, and in fact everything to make us comfortable. The heavens opened and poured us out a blessing.—*S. N. T.*

*Battle Creek, Mich.*—Following my letter of a day or so ago, in which I asked further treatments for prosperity, I want to tell you that the next morning occurred the most wonderful and complete demonstration I ever experienced. The same evening I wrote I lined up a position, and when I went the next morning to secure it, I was guided to three others, one right after the other, and each better than the former. The one I took, the last one, has better pay, better hours and is better in every way than the preceding one. I am so thankful I am unable to express myself. Praise be unto God.—*G. H. F.*

*Webb City, Mo.*—I demonstrated the law of supply in a truly remarkable manner. I thanked God for a typewriter, and saw no prospects of it at that time, but in less than two weeks a man brought one to the house to show us, and my husband told him to leave it. I never for a moment doubted that I would get it after I asked, although as I said, I did not see where it would come from. I also asked for help in regard to a better position for my husband. He is now at the beginning of an altogether different line of work that will also mean much to him.—*Mrs. W. H.*

*Clay Center, Kans.*—My husband now has a good position, that I have been wishing for for ten years. Better still he has the understanding of the Truth so that he takes it into every detail of his life, and it can't help bringing success to him.—*Mrs. J. B.*

*Philadelphia, Pa.*—Several months ago I asked help in renting two houses. The first one was rented seven weeks after writing to you, and the second one, ten days after that. One had been idle fifteen months and the other three months.—*M. A. L.*

*New York, N. Y.*—Through the prosperity treatments mother secured a tenant for her house. The tenant came from another city, and is not only paying good rent, but did considerable fixing up at his own expense, and has made a very attractive building in every respect. We are thankful to God that we have asked and have received.—*A. H. S.*

*Detroit, Mich.*—I am conducting a rooming house and this fall it has not been easy to rent rooms as business

seems quiet. But three times, in direct answer to my prayer, God has sent me roomers. I did my part first, then I asked God to send people to me. I had much faith and I was persistent. Two young men who came said, "Wasn't it strange; we passed house after house down the street and none of them appealed to us; but the moment we saw this house we wanted a room here." Every day I thank God for what he has done for me.—*A. L. S.*

*Chicago, Ill.*—Since receiving your letter I have been established in a new position where all the turmoil and trouble I have had heretofore is absent. I am confident I can produce good results and I feel better mentally and physically.—*J. Y. P.*

*Calumet, Okla.*—We have been very successful in paying the mortgage off of our home. The thought, "I trust in thee and thy righteous law, and know my own shall come to me," has been very helpful to me.—*I. R.*

*Seattle, Wash.*—We are enjoying the best of health and happiness. I requested your help in renting our house. The letter had hardly reached you when we rented the house, and the tenants are very nice and agreeable, and everything is moving along fine.—*V. P.*

*Manhattan, Mont.*—We have been greatly blessed. My husband has his old position back, and everything is going along fine. God surely answered our prayers and I cannot thank him enough.—*Mrs. C. G. M.*

*Austin, Texas*—My faith has grown with leaps and bounds and I have demonstrated prosperity beyond my expectations. Two days after beginning the affirmations, following the receipt of your little prosperity bank, I rented my room to a very desirable young man who is a student at the University. But the best demonstration was the selling of my lots the following week for cash. I shall never again have anything but full and complete confidence in the All-Providing Love of God.—*Mrs. S. W. C.*

*St. Louis, Mo.*—I cannot express all the joy and happiness which I am experiencing at the present time. It does not seem possible I could receive the help I have in so short a time. I received the Prosperity Bank one week ago Friday, and on Saturday following my husband received an increase in salary. We are so grateful, not alone for the increase, but for the good demonstration.—*Mrs. F. A. S.*

*Huntington, W. V.*—Through your prosperity treatments my son has secured a position. He was offered a good position in the college from which he had just grad-

uated. I have been helped in many ways, and say, "Praise the Lord," many times a day.—*Mrs. H. M. E.*

*St. Louis, Mo.*—I have been advanced in position and, better still, have found in my employer a congenial friend. He is not only a firm believer in the Truth, but in all humanity and the great good of all things. Mother and I are both well, physically, spiritually and materially.—*O. M.*

*Nogales, Arizona*—I received a quick response to your treatments and am finding many blessings. In today's mail a check as part payment on money due me came in, with the assurance that the rest of the money will be sent me the latter part of the month. Everything has been arranged satisfactorily to all parties concerned.—*L. D.*

*Sour Lake, Texas*—About the 8th of last month I asked treatments for peace and harmony in my family and also for prosperity. On the 10th I went to work and have not lost a day since. It hardly seems possible that there could be such a change in our home—it's all peace and happiness now. I cannot express my thankfulness to God, as I know I am started on the right road now.—*S. S.*

*Georgetown, Texas*—Your prosperity thought has done wonders for my son. In less than two weeks a new business was brought to him, which promises prosperity in a way one never could have thought possible.—*L. F. R.*

*Houston, Texas*—Two weeks ago I asked assistance in the financial affairs of my brother-in-law, and the health of his little daughter, who was suffering from rheumatism. The very next day after I mailed my letter my brother-in-law was able to sign up two small contracts and since then several others, while orders have been coming in at a rate to afford great encouragement. The little girl is now going to school and is able to walk the few blocks easily, without complaint of pain. Indeed, she has not spoken of pain for some little time. Our faith and understanding are growing through these experiences and we know that "all things work together for good."—*Miss J. L.*

*New Madrid, Mo.*—Your prosperity treatment has been a success and I cannot give praise enough for the change in my life.—*F. P.*

*White Pine, Mont.*—I am glad to report that the prosperity treatments are doing wonders for me. We will be able to meet all obligations.—*Mrs. E. B.*

*Paola, Kans.*—I have been helped in all my ways by the understanding of the Truth and its right application. I have been prospered and feel uplifted and inspired.—*I. L.*

*Moscow, Idaho*—The friend for whom I requested prosperity treatments secured a desirable position almost immediately. I am being prospered and am having great success in my new position.—*J. H. R.*

FREEDOM

*Charlotte, Mich.*—I wrote you last August for help to overcome the morphine habit, after thirty years of slavery to it. I had tried a number of times to stop using it and had some of the best doctors try to help me, but they would get just so far, where I would lay unconscious for days and then they would give it to me again, and they all said I never would be cured, and if I should live through it I would lose my mind entirely. But with God's help I have not taken any since last August and never think of it. Am able to work every day. Words do not express my thankfulness to God.—*Mrs. R. W.*

*New York City, N. Y.*—Some time ago I wrote you about a gentleman whom I feared would lose his position as a result of drink. I am very thankful to say that since that time he has reformed. I am confident that our prayers to God have accomplished this result.—*M. D. H.*

*Spokane, Wash.*—I am free and prosperous and I have been cured of the drink habit. I never want it now. Praise God!—*W. L.*

*Nairobi, British, East Africa*—My eldest son has this afternoon told me that he never intends to touch drink again. Is it not wonderful? May God bless and prosper you all.—*M. C.*

*Oakland, Cal.*—My son is much better and has quit drinking and gone to work. I am also feeling fine.—*S. C.*

*Bad Axe, Mich.*—My husband has not touched liquor since I last wrote you, and your prosperity treatments are also meeting with great success. My home has been nothing but sunshine and happiness.—*Mrs. W. R. L.*

*Salina, Kan.*—One of my sons whom you treated for the tobacco habit has not smoked since last August. He just told me yesterday, and I had given up as it had been so long.—*Mrs. S. S.*

*Conneaut, Ohio*—In October I requested treatments for a friend who needed help in nearly every way. He was just recovering from a "drunk" and the use of drugs, and was without money and employment. Today he is a strong man, has not touched either liquor or drugs since that time, and he holds a good position.—*E. B.*

## NOTES FROM THE FIELD

The Home of Truth in Los Angeles, California, has removed from 802 South Union Avenue to 1302 West 8th Street. The office of the *Master Mind* is still at 649 South Flower Street.

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Mrs. H. H. Whiteside, who has worked in Seattle and Tacoma, Washington, is now back again to the old field in Tacoma. Mrs. Whiteside is living in Auburn, midway between the two cities, and may be addressed there, or called by phone, Main 71J.

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Mr. Jerome C. Arpke has opened a "Study Class" at his home, 645 Meade Street, Appleton, Wisconsin. The class meets every Sunday evening at 7:30. Mr. Arpke is a graduate of the Unity Correspondence School, and will teach from Truth principles.

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Rev. Josephine S. Preston of the United Truth Students' Reading Rooms, in rooms 315-16 Owl Building, San Diego, California, now carries a line of Unity literature and will be glad to supply all who may call.

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A new organization called the Church of Silent Unity has just been formed in Indianapolis, Indiana. Fred Elias Andrews is leader and holds services every Sunday at 3 p. m., in the reception hall on the twelfth floor of the Odd Fellows Building. A primary class in Unity teachings meets on the second and fourth Fridays of each month with Mrs. Anna Lambur, 4849 Central Avenue.

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The Winnipeg, Manitoba, Center of Practical Christianity holds meetings at the home of Mr. Hayes, 290 Wardlow Avenue as follows: Junior Class, Tuesdays at 7 p. m.; Practical Christianity meeting Wednesdays at 8 p. m. For further information concerning the Center address Mr. V. W. Potten, P. O. Box 1863 Winnipeg, Manitoba.

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Mrs. Frances Larimer Warner is now located at "The Seville," Washington, D. C., where she will meet students and patients.

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The New Thought League of St. Louis, Missouri, has begun the publication of a monthly magazine under the title of *The New Thought*



*Truth.* The initial number is just out. Miss Harriet Hulick is editor, and the subscription price is \$1.00 a year.

Truth Students' meetings are held every Thursday evening with Mrs. V. Drainie, Suite 1, Victoria Court, Thurlow and Haro Streets, Vancouver, B. C. A Metaphysical Library in connection with this society is under the care of Madame Humphrey, 723 Pender Street, West. Unity literature may be found here.

Mrs. Charles Smith Lee is giving a series of Talks on Truth at the Studio of Miss Vasseller, Flemington, New Jersey, each Sunday at 3:30. UNITY readers in this vicinity are invited to be present.

A new "Unity Society of Practical Christianity" has recently been organized in Seattle, Washington, in room 4009, Arcade Building. Noon meetings are held from 12 to 1 o'clock daily, except Saturday and Sunday. Afternoon and evening classes are taught. The room is open daily from 1 to 4 p. m. for healing and individual instruction. Mrs. Flora E. Hooten is in charge.

## GOOD WORDS FOR UNITY LITERATURE

*Oswatonic, Kans.*—We are studying the book, "Life Demonstrated," and we have just had the chapter on the "Identification in the Absolute," and the words were an inspiration to us. We felt the Oneness in the Absolute, Spirit, Soul, Body, Three in One, and we all said, never had we felt "In my flesh I see God" as we did then, and we are all now rejoicing over the new light we have. While we studied this book in connection with the last lesson of the Correspondence Course, it is unfolding more to us now as we make a special study of it.—*B. J.*

*Akron, Ohio*—Your little book, "Finding the Christ," has helped me very much. It gave me at least an insight into a spiritual understanding of the "Indwelling Christ."—*Mrs. M. M.*

*Wichita, Kan.*—I have been a reader of your literature for over three years, and have been very much uplifted. I have also been healed through your prayers.—*L. M. W.*

*Selma, Cal.*—You will be glad to hear that some of the little books I got from you are working peace in our household, and that the influence of the mother is reaching beyond the home.—*Mrs. G. M. B.*

*Des Moines, Iowa*—I feel so happy and thankful for the help I get in reading your books.—*Mrs. H. B. E.*

*Portland, Oregon*—I think the Twelve Lessons in Truth are fine. I practice saying the affirmations and denials every day, and they have helped me so much.—*L. H.*



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#### CHANGE OF ADDRESS

*When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.*

DEDICATION ADDRESSES AND PICTURES OF NEW  
UNITY BUILDING

Reports of the addresses given at the dedication of the new Unity Building have been appearing in the *Weekly Unity*; also pictures of the interior and exterior. The January 27th issue has a fine cut of the lobby, showing the fountain with its electrically illumined water.

The design for this lobby was given to the building by a young firm of interior decorators and the work was executed by another firm at absolute cost of production, thus giving us one of the finest reception rooms at slight expense. The process by which the cement-granite was produced is entirely new. Here are beautifully tinted stone slabs, and the great central bowl, all made by man from sand and lime. The inventor thinks that he has discovered the art of the ancient Egyptians, and his product is certainly good proof of the claim. The Egyptian lotus-leaf fountain is four feet high and fifteen feet in circumference. It represents the developing soul. The perpetual flow of water at the center is typical of the water of life constantly cleansing and renewing the body.

The *Weekly* for February 3d has pictures of the Vegetarian Inn, exterior and interior, also an article by "Veg," giving a history of the development of the vegetarian diet at Unity, from its first inception in the frugal lunches of the few early workers, up to the present time. Mention is also made of the new Unity Inn and Dormitory which is to be constructed in the near future.

Extra copies of these numbers of the *Weekly* have been printed and they will be sent to you on application.

*Why not subscribe for the Weekly? Only \$1.00 per year, fifty-two numbers.*

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## THE UNITY GOOD WORDS CLUB

It seems so easy to waste energy in idle words that we think it is time to start a systematic movement in the interest of good words.

Why do you use idle words? There are probably two reasons: (1) Thoughtlessness and (2) ignorance. You did not think. (It was so easy to say something silly because some one put you off your guard.) You did not know that idle words are harmful. The first cause can be easily remedied by taking a determined stand against idle words, and then keeping a sharp lookout that only good words shall pass your lips. The second reason can also be remedied by watching the effects of your speech upon yourself and your friends. For instance, if you go into a sick room and tell the patient how bad he looks and also mention that you have known of others dying of the same disease, you will see a decided lengthening of his face and a look of despair come into his eyes. But if you assure him that you know he will come out all right, emphasizing your prophecy by telling

a cheery story, he will brace up and begin to improve at once. This test will convince you that you cannot afford to speak negative words. Negative words react upon the speaker.

In order to help you remember to speak only good words, we have formed a "Good Words Club." We invite all who wish to help make the world better to join it.

The following are the requirements for membership:

1. Members are admitted upon application to the Central Secretary. (Send to the Central Secretary for an application blank. There is no charge for membership and no dues.)

2. Members are to avoid subjects of gossip, poverty, sickness, crime, sorrow, discord and anger, endeavoring to turn all conversations that they may engage in, to worth while subjects.

3. Members are expected to report once a month to the Central Secretary. (All that will be required is a mere statement to the effect that the member is trying and is succeeding in replacing idle words with good ones.)

4. A member is to secure at least one new member each year. (Extra blanks for new members to fill out will be sent upon application.)

If you are interested in making your home, your life and the lives of those about you brighter, then write for application blank today. Address Central Secretary, Unity Good Words Club, Unity Building, 913 Tracy Ave., Kansas City, Mo.

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### ANOTHER LETTER FROM FRANCE

I have already a subscription for UNITY and our friend who lives with us, and we are just now doing a lot of visiting to the hospitals where the wounded soldiers are, and would like the *Weekly Unity* to give to them with our UNITY. The two addresses my sister gives you are soldiers to whom she is making a Christmas present of UNITY, as they are so interested in the books and thoughts. In fact, they have proved wonderful pupils.

My sister came into their room one day and found a great conversation going on about a comrade in a bed near them who was very ill. The one said, "You see, the poor chap, he can't eat and get better because he has not so much a physical pain as worry. He is worrying terribly because his wife died just before the war broke out and he has had to come away and leave his seven little children at home, and he has heard that till now they have not been able to draw the full allowance owing to some misunderstanding; and doctors can't cure you when you are worrying." This led my sister to talk and ask them if they would like some books to read explaining this idea of theirs. They said "Yes," so she sent them up some UNITY numbers.

I must tell you, visitors are only allowed to visit twice a week for two hours, and then not stay long in each room, so there is little time for explaining. This is the reason why I wrote a week ago and asked Silent Unity Department to choose and send us some small books for beginners.

To continue, these men, it appears, took kindly to the reading, and as the one relates it, "You see, I just read first the small healings at the back and then I commenced on the articles—they are a bit stiff at first—read them through, and then I read them again and again. The funny thing is, each time I found something in them I hadn't found before; and those other chaps, I watched them without saying anything. They would pick the book up, glance at it, put it down, and so on till now they read it for two hours or more at a time. The consequence is that one chap, if you please, he is up and taken outside for a walk, and the widower's dream has been fulfilled. The doctors came in and told him, 'You are to leave here.' He had no idea where he was to be taken. He went, and what do you think! They took him straight through to London, and put him in a hospital there for a few days; then he is to be sent down to the hospital in the town where his children and other relatives are."

This is really a fine demonstration if you know how the men get moved away to one hospital after another, but always here in France, and they never dare ask why or wherefore, so this man had never expressed any open desire for the wish he thought could never be fulfilled.

To continue or let this one man talk again: Last Sunday when my sister came in, another new wounded soldier was in the widower's bed. He was groaning, as he had both feet terribly frost bitten. She was sympathizing with him and advised him, too, to try and read a little, so the other one chimed in, "Don't you worry, Miss; I intend to give him a few lessons in it. You see he only came in yesterday, and is all knocked up. He groaned all night, poor chap, but once we did have to laugh, for in his pain we heard him saying, 'O God, why do you make me suffer like this, when I never even killed one German up at the front?' But tonight, after supper, I am going to explain all this to him. I'll give him a good lesson and then he can commence and read."

I think it is really charming of the fellow. Think, he has only had three numbers of UNITY, for about two weeks.

I could go on writing you pages of such cases as these. The men are delighted with the thoughts and that such a Christianity does exist, for you can imagine they have suffered and seen enough of suffering these last weeks. As one man said, and hundreds think, "Tomorrow if my captain would come and say, 'Jones, you can choose; will you go back to the fighting line or will you be shot?' I would say 'be shot,'

and I would go with a clean conscience to death. I am not a coward; I have fought from Belgium to Paris and from Paris to Belgium. In every battle I have been in the thick of it; but to go back and live through that murder again (for it is murder), and hear those cries for mercy of your friend and foe; to have to push on and leave your best friend behind you, wounded, and to have, as happened so often, a trench full of starving Germans within forty yards of yours, who are calling out, 'I say, boys, for God's sake, throw us over some of your food; when we smell it we nearly go mad,' and you can't. To face all this again, no, I'd sooner be dead."

Excuse me that I have taken up so much of your time, but I wished to show you that the desire to have the *Weekly Unity* is that we may be able to bring good tidings through it to some wounded hearts.

Would you please begin the UNITY subscriptions with the October number, as we wish them to have the first part of Charles Fillmore's article.

Thanking you in advance for the great kindness I feel sure you will grant us, and for all the good we have had from your literature, believe me,

Yours truly,

MABEL HUNTLEY,

15 Rue de l'arc de Triomphe, Paris, France.

(NOTE BY THE EDITOR.)

Here is a call for Truth literature where it is needed and will be truly appreciated. Millions of dollars worth of food is being sent to Europe from America, but it will feed the man of flesh only. Soul starvation is widespread there, and the cry for God's help is louder than ever before in that land of tragedy and destruction. When the war began, the churches of England were sparsely attended while now they are crowded. Reports from other parts of Europe tell of the turning of the sorrow stricken people to God in their misery. This is not only true of women bereft of their dear ones, but soldiers and civilians overwhelmed by the wholesale destruction that has overtaken them.

These people need to understand the truth of the situation. In no other way will they ever learn the lesson of this great war. The old explanations of God's anger and God's law of punishments and rewards will not answer in this case. The tragedy is too great—the people will in the end, like the French Commune, deny God, unless they are taught the truth that their thoughts and acts have brought on the conditions.

Our literature will explain the Bible and the true character of God and man, and the Divine Law. Here is our opportunity to give them the food that will prove an eternal nourishment. We have begun the work by ordering our book department to send Mabel Huntley twenty-five copies of "Lessons in Truth," twelve copies of "Christian Healing," and twelve copies of *Weekly Unity* every week during the year 1915, and six copies of monthly UNITY during the same period. Also an assortment of our booklets and leaflets. These she is authorized to distribute in hospitals and other places as she may decide.

To meet the expense of this work, of which this is merely the beginning, we ask our generous Unity friends to send in their free-will offerings. We will call this the "Unity Foreign Literature Fund." Those who wish to confer with Mabel Huntley direct can send their communications to her address as given.

### FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the March UNITY:

#### CLASS THOUGHT

March 20 to April 20, 1915

Held daily at 9 p. m.

*My Spirit, Soul and Body are Unified in the Consciousness of Abundant Life in Christ.*

#### PROSPERITY THOUGHT

March 20 to April 20, 1915

Held daily at 12 m.

*He Satisfieth my Longing Soul, and filleth my Life with His Good.*

### DOUBLE CONCENTRATION LEAVES

The Concentration Leaf in this number of UNITY has both the healing and the prosperity word on one sheet. These can be cut out and pasted on other surfaces of any kind. Many of our friends have sent us samples of hand decorated leaves, which were not only attractive works of art, but also carried the quickening word. The present form of leaf is better adapted for this artistic setting than the old ones.

## WEEKLY UNITY

*Louisville, Ky.*—There is nothing that I have ever read that has helped me as the *Weekly Unity*. Each week it brings forth a new ray of light and sunshine into my life. I feel that I have been made whole through the understanding that the same Mind that was in Christ Jesus is in me.—*Mrs. A. C.*

*San Diego, Cal.*—I could not think of doing without the magazines, both weekly and monthly. They are great sources of inspiration and such sweet, strong reminders of the great Truths of Being. I have been given courage, strength and wisdom to meet many trying experiences this year, and am filled with thanksgiving to God for his ever present help.—*L. P. P.*

*Dayton, Ohio*—The *Weekly Unity* is such a blessing and spiritual uplifting little paper that I would be lonely without it. I feel much better and stronger in every way.—*L. D.*

*San Diego, Cal.*—I am so glad UNITY fell into my hands, as I would not be here today to write these few lines were it not for the help I have received through weekly and monthly UNITY.—*Mrs. E. S.*

## UNITY MAGAZINE

*Goodman, Mo.*—The UNITY magazine and *Weekly Unity* are such a comfort and joy to me I cannot do without them. I read and re-read them over and over again. The articles, "The Hope of Glory" and "The Blessed Word," in the December number, have been of much help to me. The *Weekly Unity* too is so full of light and Truth.—*Mrs. A. M.*

*Chicago, Ill.*—I have been receiving UNITY magazine for about four or five months, but have felt so bad I could not read them. This afternoon I turned to the drawer where I keep them and commenced to read. It seems as though something that had been asleep within me for the past four years has awakened, and already I feel much better. I feel that I must take a step forward so God can do the work.—*Mrs. N. C.*

*Auckland, New Zealand*—I have been reading your literature for some time, and the more I read and understand the more I desire to know and search into these great truths you teach. I thank God with my whole heart that UNITY ever came to my knowledge. I am just reminded of John in Revelations who saw a New Heaven and a New Earth, but I go one better; I live in a New Earth and am a new man, born again.—*T. H.*

*Hurdsfield, N. D.*—The first UNITY I read seemed like a gift from God. I feel so happy to think I have found this good reading to teach me how to live, think and act aright. I now have faith in our dear Lord, who is doing everything for us.—*Mrs. E. H.*



*Melbourne, Victoria, Australia*—My heart is filled with loving gratitude for all the uplifting Words of Truth that have been sent me. UNITY magazine came to me, and revealed just what I wanted to know. We are so thankful that the Truth is spreading all over our land.—*A. C.*

*Kansas City, Mo.*—Through your prosperity treatments I have been able to meet all my expenses. UNITY magazine is a great consolation to me, and every day I understand its teachings better. It has opened a new religion to me and brought peace and happiness to us.—*A. S. U.*

*Lafayette, Ind.*—I have more faith in God, and have received much benefit through my study of the UNITY magazine. It gives new light on many things I could not understand otherwise.—*M. L.*

*Bromborough, Cheshire, England*—I subscribed for UNITY for a couple of friends a short time ago and they are greatly interested in this helpful teaching, so much so that they meet at my home every week to study.—*S. O. H.*

*Pittsburg, Pa.*—Your literature is one of the greatest blessings that ever came into my home. I can scarcely wait for UNITY to come; each copy is worth its weight in gold and contains words that are pearls above price, and so satisfying to a hungry soul.—*Mrs. E. C. G.*

### ATTRACTIVE UNITY EMBLEMS

The Unity Guild has designed two Unity emblems, a pin for ladies and a button for gentlemen. If you desire a pretty and attractive ornament, emblematical of Truth, write for circulars to THE UNITY GUILD, care of Chas. A. Bishop, 917 Tracy Ave., Kansas City, Mo.

*Santa Barbara, Cal.*—The books of the Overcomer's Series have been much help to me during the past year. They are such help in "overcoming" and point so clearly to the "Great Light" within. I pass them around that they may also be of benefit to others, as they have been to me.—*A. T.*

### UNITY 6 PER CENT BONDS

We are still making improvements on the new Unity Building, and can use a little more money. Write for particulars if you want to invest from \$100 to \$1000.

Unity School of Christianity,  
915-917 Tracy Ave.,  
Kansas City, Missouri

## HOW HE SPREADS THE TRUTH

UNITY has a lot of workers in the field who are little known to the public, but we know them quite well through the many subscriptions they send in. They are all busy with their affairs but find time to talk Truth and recommend the literature wherever they go. Among the most enthusiastic of these are commercial travelers. One of them visited Unity Headquarters a few days this month and he is a live wire. He talks with everybody and his aim is to bring the conversation around to the discussion of some point of Truth before he gets through. Then he recommends the reading of the literature, and to get the confidence of the subscriber he hands him his card, which is marked up in this way:

.....  
 I. O. U.  
 \$2.00 for \$1.00  
 GEO. P. SNIDER,  
 433 W. 5th Ave.,  
 Columbus, Ohio  
 .....

He explains that if the reader is not satisfied at the end of sixty days he will send him two dollars for the one he has spent for the subscription. The plan works, too, as he has sent in over twenty-five subscriptions in the past few weeks.

This reminds us that people are appreciating UNITY and the *Weekly* more every day. Here is what a few say about the literature:

*Kansas City, Mo.*—The *Weekly Unity* is of great value to me. It inspires, admonishes, uplifts, guides, and always pictures to me the Christ within. How can I think or go amiss if I but follow its blessed teachings? I try to let the Christ within direct all my affairs, and peace and comfort are mine.—Mrs. S. B. R.

*Minneapolis, Minn.*—About a year ago UNITY came into our home, and never have I been so impressed with any teaching. It rings true and has helped me more than I can tell you, through a year of sickness and trial.—Mrs. H. H.

*Rochester, N. Y.*—I have received wonderful help through my understanding of the Truth, in every way. After writing and subscribing for UNITY I attained a new and much better position. I am praising God each day for the wonderful light which comes through this beautiful little magazine.—A. E. C.

*Silver City, Iowa*—I have been reading your literature during the past year and I never have found anything that has given me so much

comfort, and peace in mind and spirit. I have had three or four most vivid manifestations in healing of different complications. I have overcome every hard feeling toward those who have wronged me. I find myself praying for them and wishing them success, almost unconsciously.—*E. P.*

*Muncie, Ind.*—I have been greatly benefited through reading *Weekly Unity*. I can scarcely wait from one week to the other for it to come. I get so many good blessings out of it.—*Mrs. D. M. F.*

*Indianapolis, Cal.*—My daughter's health, as well as my own, is very good. The *Weekly Unity* and *UNITY* have done wonders for me, as I used to be blue and disheartened. Now I look eagerly each week for the weekly paper and it helps wonderfully in making me look on the bright side of everything.—*Mrs. H. G.*

*Indianapolis, Ind.*—I am inclosing my subscription for *Weekly Unity*, and wish to tell you just how much benefit and what a blessing that paper is to me. I have never studied anything so helpful and of such practical and applicable teaching.—*Mrs. L. L. B.*

*Long Beach, Cal.*—Several copies of *UNITY* have come to me through a friend and I have read and re-read them. They have proved to be very helpful. I cannot describe that wonderful uplifted feeling. It seemed to awaken a new zeal that I have never felt before during the twenty-four years of my existence.—*Miss E. D. P.*

*Cincinnati, Ohio*—I have been very much helped in the reading of the *UNITY* for December; also the *Weekly Unity* containing the beautiful healing message by Ella M. Cheshire. This morning at daybreak I experienced a beautiful healing over a rheumatic pain, by applying the class thought: "I am made whole through the understanding that the same Mind that was in Christ Jesus is in me."—*I. G. L.*

*St. Louis, Mo.*—I am glad to say the study of the teachings of Truth have been the most interesting and satisfactory I have ever found.—*W. S. H.*

*San Diego, Cal.*—I am getting so much good from reading your literature. It is a constant joy for me and I am full of the Spirit of Life which finds root in the depths of my being. I am beginning to realize more and more my oneness with the Father. My health is improving all the time. How wonderfully beautiful and grand life becomes when we become conscious of our oneness with the Father.—*Miss A. H.*

*Ontario, Cal.*—I have been a reader of *UNITY* magazine for a year, and would not go back to my old viewpoint for anything.—*Mrs. N. O. B.*

*Maynard, Iowa*—I want you to know how much good I receive each week from *UNITY*. I read them over and over and can always find help. I feel that I am gaining in strength from this, and understand many things better than I did.—*G. L. Y.*

### IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of March to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

### OUR EXCHANGES

- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crist Co., Coopertown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW.** H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With *UNITY*, \$2.
- BUSINESS PHILOSOPHER.** A. F. Sheldon, editor, Libertyville, Ill. \$2 a year. With *UNITY*, \$2.50.
- CHRISTIAN.** T. J. Shelton, editor, Denver, Colo. \$1 a year.
- THE COMFORTER.** Florence Crawford, editor, Portland, Ore. \$1.50 a year. With *UNITY*, \$2.
- DAS WORT** (German). H. H. Schroeder, editor, St. Louis, Mo. \$1.25 a year. With *UNITY*, \$1.75.
- EXPRESSION.** Alma Gillen, editor, 157 Brompton Road, S. W., London, England. England, 6s 6d; America, \$1.58. With *UNITY*, \$2.
- NAUTILUS.** Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With *UNITY*, \$2.
- NOW.** Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER.** Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- THE DAY STAR.** Topeka, Kan. 50 cents a year. With *UNITY*, \$1.25.
- THE EPOCH.** Mrs. Lily L. Allen, editor, Ilfracombe, England. \$1 a year.
- THE GLEANER.** Dr. W. John Murray, editor, New York City. \$1 a year.
- THE MASTER MIND.** Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.
- THE SCIENCE OF LIFE AND HEALTH.** Robert E. Hannon, editor, Jamaica Plain, Boston, Mass. \$1 a year.
- THE SPIRITUAL JOURNAL.** A. H. Christopher, editor, Boston, Mass. \$1 a year.
- THE TRUTH.** Rev. A. C. Grier, editor, Spokane, Wash. \$1 a year.
- WASHINGTON NEWS-LETTER.** Oliver C. Sabin, Jr., editor, Washington, D. C. \$1 a year.

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Any \$1 magazine in this list, together with *UNITY*, one year for \$1.50. Unless otherwise specified, add 25 cents on Canadian and 35 cents on foreign subscriptions.

# WHERE UNITY PUBLICATIONS ARE SOLD

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.  
*Los Angeles, Cal.*—Home of Truth, 1302 West 8th St.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.  
*Oakland, Cal.*—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.  
*Sacramento, Cal.*—Home of Truth, 1301 P St.  
*San Diego, Cal.*—House of Blessing, 2109 2d St.; United Truth Students' Reading Room, 315-16 Owl Bldg.  
*San Francisco, Cal.*—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.  
*San Jose, Cal.*—Home of Truth, 144 North 5th St.  
*Santa Cruz, Cal.*—Home of Truth, 200 Pacific St.  
*Denver, Colo.*—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.  
*Washington, D. C.*—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.  
*Chicago, Ill.*—Unity Society, 709 Schiller Bldg.  
*Louisville, Ky.*—Kaufman-Straus Co., 4th Ave.  
*Boston, Mass.*—The Metaphysical Club, 30 Huntington Ave.; Miss Lenore I. Joslyn, 616 Blake Bldg., 59 Temple Place.  
*Portland, Maine*—Mrs. Alice T. Homer, 401 Frelawney Bldg.  
*Detroit, Mich.*—Detroit Metaphysical Alliance, 318 Woodward Ave.  
*Kalamazoo, Mich.*—Home of Truth, 211 W. Dutton St.  
*Duluth, Minn.*—New Thought Center, 931 East 5th St.  
*Minneapolis, Minn.*—Center of Practical Christianity, 209 W. 15th St.  
*St. Louis, Mo.*—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 Newstead Bldg.  
*Brooklyn, N. Y.*—Center of Practical Christianity, 116 Cooper St.  
*New York City*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 W. 34th St.; Home of Truth, 147 W. 73d St.  
*Philadelphia, Pa.*—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.  
*Portland, Ore.*—New Thought Library, 335½ Main St.; The Metaphysical Library, 308 Central Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.  
*Tacoma, Wash.*—Clyde A. Bell, 3122 South 9th St.  
*Seattle, Wash.*—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.  
*Perth, W. Australia*—The Truth Center, Viking House, William St.  
*Toronto, Canada*—Truth Center and Metaphysical Library, 185 Carlton St.  
*St. James, Winnipeg, Manitoba*—V. W. Potten, 279 Queen's St.  
*Vancouver, B. C.*—Mrs. E. K. Gallagher, 412 Keith Road, East; Phyllis E. Charles, 2526 Fifth Ave., W.  
*London, England*—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, S. W.  
*Edinburgh, Scotland*—The Higher Thought Center, 49 Shandwick Place.

## THE GOOD WORK OF THE PROSPERITY BANK PLAN

Our mails are heavy with letters of thanks from those who have found the Unity Bank plan helpful in demonstrating prosperity and finances. There is no doubt in the minds of the thousands who have been successful demonstrators by this plan, but that permanent prosperity can be realized if the instructions given with the special treatment from Silent Unity are applied.

The following extracts will reveal what beneficent work the Bank plan is doing for those who are endeavoring to meet the requirements of the Law which governs prosperity and success:

*Winchester Hlds.*—I have found your Prosperity Bank an inspiration and have been prospered by it. I get such an inspiration reading your UNITY magazine and *Weekly*; they are splendid.—J. G. E.

*Freeland, Pa.*—Am inclosing money from Prosperity Bank. Can see improvement in many ways since you began treating for prosperity. My salary has been increased.—Mrs. B. D.

*Independence, Kan.*—I desire to thank the department for the prosperity treatment received. I have realized a greater freedom in finances, and know that I shall never again lack any good thing, since I realize that God is my All-Providing Father, and in him is no lack at all.—I. M. M.

*Otsego, Mich.*—Ten weeks ago today I received a Prosperity Bank, and now send you its contents for subscriptions. The treatments have been a great blessing to me. Prosperity and spiritual uplift have followed beautifully.—Mrs. C. J. C.

*Hynes, Cal.*—Since sending for the Prosperity Bank our financial cloud seemed to lift. Money came to us from an unexpected source, and we do not feel depressed. We feel very grateful to Unity and the true source of all Good.—C. D. H.

*Boulevard, Cal.*—By the time my bank came to hand my affairs had begun to move. Every piece of business we had hanging fire at that time, worked out as well as it possibly could, and certain other pieces of business to be worked out in future came to hand. I found that your treatment for Prosperity acts like a dynamic force.—W. M. B.

## I SHALL GO SOFTLY

MARVIN LUTER HILL

"I shall go softly all my years," no more  
The quick rebuke, the haughty look I wore;  
The hasty judgment, the rebellious tears,  
For now I shall "go softly all my years."

Once I was proud—I lifted my skirts high  
Lest they might touch the beggar who passed  
by;

I did not know, dear Lord, I did not know  
'Twas thee who wore the rags I hated so!

Now when I see a beggar at my gate,  
I grow so eager that I cannot wait  
For him to enter with his empty cup—  
I hasten to the gate to fill it up.

Once when an erring sister passed my way,  
My eyes flashed so, I had no need to say  
One scornful word; but now I must not miss  
The chance to help even these—are they not  
His?

Oh, set my faith as high as that white star!  
My love low as thy lowest creatures are;  
Turn arrogance to pity, scorn to tears,  
And help me to go softly all my years.

## THE ONE AND ONLY REMEDY

*A Public Healing Address Delivered by Charles Fillmore*

## PART ONE



**I**F YOU knew that I had discovered a latent power in man that by development was bringing me health, happiness and a much broader understanding of the basic truths underlying all things, would you not consider me very selfish if I did not tell you; especially if I also knew that every individual in the world had that same latent power, and only needed awakening to make him the possessor of everything his heart could wish?

I have discovered just such a hidden well of everlasting water of life in my soul, and it is cleansing me of all the terrible ills of mind and body which made such a nightmare of life.

As I said before, you all have this latent quality in your being—this wonderful well of living water that will sweep into the past like a forgotten dream all your ills of body and mind. I am not talking to you from hearsay, nor painting a picture of the imagination, but I know whereof I speak. I have seen hundreds literally snatched from the grave, and other hundreds lifted out of the bondage of desperate sorrow through the bringing into manifestation of this mightiest power of man.

You ask why, if we all have such a wonderful Aladdin's lamp at our command, it has not been utilized, and saved us from sickness and death, and the many burdens under which we struggle?

Did it ever occur to you that the masses of mankind have given but little attention to the study of man? Through all the ages it has been whispered that there was somewhere an elixir of life, and that in mountain fastness were those who had discovered it and were living on and on for ages without tasting death. But in the superstitious centuries past it was not



safe to announce a new doctrine or a new discovery. Even a hundred years ago an Emerson or an Edison would have found his life in jeopardy from an ignorant populace. And even Emerson was ostracised by many of his friends, and anathemized by the church when in his "Divinity Hall Address" he said: "The assumption that the age of inspiration is past, that the Bible is closed, the fear of degrading the character of Jesus by representing him as a man, indicate with sufficient clearness the falsehood of our theology."

Man has not studied nor developed the powers of his own soul, and "Know thyself" on the door of the Greek temple has been a hackneyed phrase instead of a living demonstration in the experience of man.

Man has always been the center of forces that would have made him a very god had he known how to use them. This latent principle is within him and without him, yet, like a stupid worm, he crawls over the earth and allows himself to be crushed by a thousand weaker things.

"Hearken! hearken!  
 God speaketh in thy soul,  
 Saying, O thou that movest  
 With feeble steps across this world of mine,  
 To break beside the fount thy golden bowl,  
 And spill its purple wine—  
 Look up to heaven and see how like a scroll  
 My right hand hath thine immortality  
 In an eternal grasping."

You have at your command the panacea for all your ills of body, mind and affairs. You are your own doctor and can at all times be healthy. How? you ask; why, by the development of that principle within you which is now latent.

And how can that be developed? That is the question of all questions—the momentous question which is agitating all the men of the world today. The running to and fro of the children of earth from youth to old age has but one object, the search for health and happiness. The desire to live is uppermost in the human mind, and death is the one

cloud that shadows every home. But death need not be if you know the secret of life. That life secret is included in that latent quality which you all ignorantly possess, and can all have as your own forever and forever, if you will go about its unfoldment in the right way.

Now, as I said before, this latent principle which will give you perpetual health and happiness, has always been yours and all men's, but there has been a lack of knowledge as to its development. Men have been so anxious to get unto themselves the externals—money, houses and material things, that they have neglected to look to the Source from which all these spring, and they have thus through ages of neglect actually forgotten where to look for it, and even after they find it, do not know how to utilize it.

Now that is what I have come to tell you about—that system of Truth statements by means of which you can unfold and bring out in all its power and beauty that wonderful hidden talent within your own being.

This system has been named Practical Christianity—a name which is now known throughout the land because of the wonderful works of healing which its students are doing. You may all become students of this remarkable system of soul culture, and not only heal yourself but your friends. It is so simple that even a little child can understand it and do the works. Large intellectual capacity is not necessary, but sometimes even a hindrance, for this is the Science of Jesus the Christ, who said, "I thank thee, Father, that thou hast hid these things from the wise, and revealed them unto babes."

This is the Science of Being that underlies and is back of all the so-called sciences of the world, and when you have learned it you can readily gauge them all at their true value.

Did it ever occur to you that there is but one Principle in the universe, a Principle running through and sustaining everything that has life, and that the higher the type of life manifested the more of the Principle it expresses? Did you ever think that when you took pills, powders or balsams that you were looking for help to dead, inert matter, and right away from the beautiful expression in your own self of that

mighty Principle of vibrating, pulsating life? Why do you depend upon the sickening nostrum when the vitality of Almighty God vibrates through you with the power of a thousand ohm battery? Would you continue to dose your poor diseased stomach if by studying Practical Christianity you could increase that God-given vitality till your body became so vivified with life that you could not be killed with a dynamite bomb? It may sound extravagant, but everyone of you has the power of becoming, through this study, actually indestructible. This high point of understanding has been reached in the past and can be again. I am not talking to you about some machine or magnetic appliance dependent upon the manipulation of an external thing, but of a Divine Principle which pervades the universe, is focussed in you in its life power, and needs only to be recognized in the right way by each one of you to become a perpetual reservoir upon which you can draw for whatsoever you may wish. It is what Jesus called the "kingdom of heaven within you," which, having found, all things are to be added unto you. Now, men are poor, sick and unhappy simply because they have not found that kingdom, and they will continue to be poor, sick and unhappy until they do find it, because all fleshly, material aids have proven failures since the world began.

Your doctors are earnest and honest in their efforts to help the suffering, but they do not go to the life source for their remedies, but to effete matter. Materia medica is regarded by those who have not studied it as a system based upon scientific data, but those who have been its closest students have in the end admitted it to be but a continuous experiment.

How near an exact science is a system of medication which in its infancy used pills made of spider's web, the moss from a dead man's skull steeped in the blood of a black cat, human blood and human liver powdered, the powdered thigh bone of a criminal, a skull filled and given in large doses, adders, toads, frogs, moles, roasted and powdered, and a thousand other things just as absurd? As a prominent phy-

sician recently said, "Everything has been tried from a whale down to a minnow, and from an elephant down to a bed bug, and from the largest tree to the smallest plant." Although in our day they have gotten through with most of the animal kingdom, they are now running the gamut of the mineral and vegetable. Yet the tide of human suffering is not stayed—new diseases are being named every year; in fact, premiums are being offered by so-called schools of medicine for the discovery, as it were, of new styles of disease germs.

Yet we do not blame the doctors, for, as we have said, they are but the automatic parts of a great system which has been built up upon a false basis. Dr. Ramage of the Royal College of Physicians in London, said, "It cannot be denied that the present system of medicine is a burning reproach to its professors. How rarely do our medicines do good. How often do they make our patients really worse. I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

Now do not understand me to mean that your physicians are dishonest or that they are not conscientious in their efforts to alleviate the ills of man; there are no nobler men, nor none who have oftener sacrificed their lives in the cause of humanity. They are doing the very best they know how with the systems which a material concept has given them. For have not all material methods for the cure of diseases proven failures? You can all doubtless testify in your own experience as to the failure of one or the other of them. You have tried magnetism for that rheumatism, or packs, baths and manipulation, and eventually failed; or you have taken barrels of drugs for that cough and, in consequence, are a confirmed dyspeptic in addition to your other troubles. Then when the doctor found that he could do nothing for you, he advised a change of climate—that last resort of the wise physician who wishes to populate some foreign cemetery. Yet even the climate fails you because

you are afraid that the sun will strike you or that the wind will give you a cold or the dampness make you lame. So you are in mortal terror of the wind, the wave, the sun, the air—in fact, you hardly dare draw a long breath for fear that too much atmosphere will go down your throat and give you a cold. Thus man lives in mortal terror from day to day; afraid of this and afraid of that, all of them material things of infinitely less power than himself.

Do you know that this is all the result of ignorance, deplorable ignorance of your own divine rights? Do you think for a moment that a God who has the intelligence to create a universe such as is this, and to crown his work with a being made in his image and likeness, which you in your real self are, intended that being to be at the beck and call of all the inferior creations over which he originally gave him dominion? Does it look reasonable that such a state of things should exist? I tell you it exists only when you as the acme of creation allow it to, and not a second longer. Man was given dominion in the beginning, and a free will, without which he would have been a mere puppet, but he has not been true to his trust.

But all men have not lived in ignorance of their divine rights, for in every age have been those who were partly awake to their heritage, and one of them came to a full realization of it, and demonstrated that He had that realization by healing others through the power of the Divine Word. His was the system which I come to declare unto you, and he healed thousands through his understanding of the Law, and his followers for three hundred years did the same, until, through the selfishness and desire for power of the priesthood, laymen were forbidden to heal in the church, and this system of healing was finally lost to the world.

And oh, my brothers, what a loss was that! What a running to and fro there has ever since been for that which would prove a panacea for the ills of the children of earth. Yet, notwithstanding that nearly every page of the sacred Scriptures declare that the Lord thy God will heal thee, the fountain of youth has flowed on right within reach of

every suffering soul, without being recognized, until the revival of that practice of Jesus in the past few years.

Jesus not only taught this system to his disciples, but also to the seventy, who returned from the cities to which he had sent them, exclaiming with joy: "Lord, even the devils are subject unto us through thy name." And he said: "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

This divine healing system was certainly intended to be part of the church which Jesus established, for in confirmation we have not only the history of primitive Christianity, but Paul says: "God hath set some in the church, first apostles, second prophets, teachers, then gifts of healing."

Yet right in the face of these facts men have tried every means on the face of the earth for healing their bodies except the one pointed out so plainly by the Scriptures. As one remedy failed others were invented, and the methods of curing the sick are so numerous at the present time that to name them would fill a book. I must admit that the growing intelligence of the people in later years has brought them to a realization of the fallacy of drug medication, but they are still running after other methods of a material nature.

Are your papers not full of the reports of the dangers of hypnotic healing, the physicians even asking that laws be passed to prevent its practice except by themselves? And the magnetic healer, although he employs the highest attenuation of material aids, finds himself eventually taking on his patients' diseases; and did the patients but know it, the danger of an exchange of disease is mutual, and many persons find themselves cured of one trouble by the magnetic healer but to become the possessor of another even more terrible than that which was cast out.

These methods were all tried by the ancients and proven failures ages ago. Their magnetic healers were even more expert than those of this day, for they took advantage

of the magnetic currents in the atmosphere, which by a system of passes with their hands they were able to turn upon the patient. But the result was in the end disastrous. The healer diffused the disease into his own aura and carried it to his next patient or absorbed it himself till he finally became a mass of corruption. Manipulation or massage treatment has had a similar history, and their revival in the present day are but the gaspings of a drowning man at a straw.

Yet, notwithstanding the wonderful increase in methods for healing, the crop of invalids grows larger until there are now said to be eight millions in the civilized world, and I doubt if there is a man or woman of mature age in all this land who has not some complaint. What does this condition of things mean? Is there not something wrong? Does it not indicate that man has somewhere made a terrible mistake? Does it look reasonable to you that God who loves all his children with a love so great as to be beyond comparison with that of our earthly parents, would make a world and put men and women and poor, little, innocent children where their lives would be one long-drawn groan of agony? If you were Almighty God, would you create a world with the conditions that you find on every hand in this? Has it ever occurred to you that something was wrong and that you had a hand in the error?

It is time men and women were awake to the terrible conditions into which they have plunged themselves through neglect of Divine Law. Why, people have become so material in their concepts that those who are trying to restore the divine doctrine of Jesus Christ are constantly menaced by the material systems of cure. This right in the face of the wonderful work which they are doing, and the testimony of all the Scriptures that theirs is the only way by which man can be permanently healed.

But do not understand that we claim to be the exclusive possessors of this system of healing; not by any means, for God has through all the ages healed those who trusted him utterly. The pages of history abound with accounts of those who have been miraculously healed by the power of

prayer, and the faith-cure people heal their sick without material aids. Yet, never since the days of Jesus Christ has this healing principle been applied scientifically.

The Christian Church has hundreds of instances of healing by prayer, but it has always been assumed that such cases were special dispensations of God, and consequently miracles. Yet all men are said to be alike in the sight of God, and he is no respecter of persons.

But be that as it may, we are living in a new age—the material scales are dropping from the eyes of men and they are now on the journey back to the God from whose house they have so long tarried.

The widespread healing which is being done through the power of the Spirit is the first indication that our faces are at last turned Godward. When it was first announced by Mrs. Eddy and Dr. Quimby that the healing which Jesus did was through the application of a universal principle, and that all men who would come into the right kind of harmony with that principle could not only heal themselves but others, they were jeered at, and are to this day by certain people. But their claims are being demonstrated so thoroughly in the healing of the sick that the opposition can no longer laugh them to scorn, so they now cry "devil," or "dangerous doctrine." The physicians are so kind as to attribute the cures to the imagination of the patient. Dr. Clark of Baltimore, in a newspaper interview said that his own experience was that bread pills did their work nine times out of ten. You can draw your own conclusions as to where the efficacy in medicine lies.

But those who have discovered the mighty Universal Principle underlying the beautiful teachings of Jesus are demonstrating daily that they have found the location of Ponce de Leon's long-sought-for spring of perpetual youth.

*(Concluded next month.)*

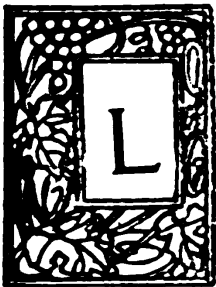
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"Men at some time are masters of their fates;  
The fault, dear Brutus, lies not in our stars,  
But in ourselves, that we are underlings."



# LIGHT ON THE PROSPERITY PROBLEM

H. T. WIEGEL



**L**IGHT must of necessity precede successful action. Every difficulty we meet makes a demand on us for the light of spiritual understanding. We are living in a universe where God is all; but, strangely enough, it seems quite the contrary. In a world where God, the Good, is all, there can possibly be no lack of any good thing; and yet the sense of lack seems very apparent everywhere. All over the world goes up the cry of distress. In Europe it comes from the desolation of a bloody war, and in the United States it comes from the panic cry of hard times, dull business, men out of employment, etc. These conditions come about through a subconscious belief in some other presence or power than the Good, which we call fear and evil.

Fear and evil are mental states, so we can logically claim that their fruits also are mental conditions manifest. There is as much money in the world today as there ever was and as much supply and demand. There must then be something wrong with the mental makeup of the race which, in the face of the allness of God, and his creation of "very good," brings forth fruits of poverty, lack, sickness, sorrow, discord, inharmony and death. Then is it not light that the world needs mostly? Surely the idea of supply, of possession is not of the greatest importance to any? It is light that we need, and for light we should hunger and thirst. Did not Jesus tell us plainly that the material needs were of secondary importance, and that there would be no lack of any kind to the one who made the kingdom of God and his righteousness the object of his ambition and attainment?

There is a cause for every condition that exists. "Whatsoever man soweth that shall he also reap." We have studied everything except the right thing, and that right thing is the Divine Law, the law of life. To get right

down to basic facts, to fundamental cause, both first and secondary, we first need the light of Divine Intelligence. We will never succeed in bringing order and harmony into our minds, bodies and affairs until we first seek the light of the Real. As the light of the Real appears to our vision, the shadows of the unreal will disappear. "Shadows flee before faith's brightness."

Possessions never gave any one more than a temporal wave of joy. People think they want possessions, but what they really want is peace and joy. Possessions never did give these blessings to the soul. Peace and joy of an eternal and indestructible nature come only from the light of spiritual understanding.

Jesus, the Way shown into the kingdom of Goodness, Love and Truth, claimed a peace and a joy that the world knew not of. He had no more possessions than were necessary or convenient for him to have to carry out his purpose. His treasures were divine soul qualities. In the midst of troublous appearances he remained calm and poised. In the very midst of distress (seeming) he told of his wonderful joy. When his friends were weeping because of his captivity and sentence to crucifixion, he told them not to weep for him, but to rejoice that their names were written in heaven. They had a different vision than he, otherwise they would not have been weeping. He tried to cause them to see things in the right light. At one time he gave them a little treatise on the subject of light. He said, "I am the light of the world," and "Ye are the light of the world." "If thine eye be single, thy whole body shall be full of light." "But if the light that is in thee be darkness, how great is that darkness."

Jesus not only said, "I am the light of the world," but he expressed that light to the world openly. If we would also express the light to the world we must cultivate the "single eye" or the spiritual consciousness.

At the present time, while the world is undergoing the travail of a great change, there is a superneed for that light which shone through Jesus and which "lighteth every

man that cometh into the world." In a world in divine order there is no lack, no sickness, sorrow, suffering nor death. There is nothing but joy, peace and prosperity in abundance for all.

We have often stated that there are two kinds of prosperity: the spiritual and material, or real and unreal, or the abiding and the transient. One is the product of "the light that lighteth every man" and the other is the product of "the light that is in thee which is darkness."

"Thou shalt have no other gods before me" is a command to a multitude of transgressing thoughts. God is the God of light, not of darkness. The light of darkness bases its security, freedom and trust in the fact of great material possessions. It also bases its hope of freedom from want and poverty upon possessions. This is the golden calf, god or mammon which the people have graven in their minds, and which they are really but ignorantly worshipping. You ask me if I do not want possessions. Yes, I do. I want abundantly all that I need to live in comfort. But I want such possessions as are necessary for my comfortable existence to be the product of light—the product which follows seeking the kingdom first. I have an inheritance. In it there is nothing lacking.

The bringing of divine order and harmony into our world requires that the attention be constantly turned toward the light and the application of divine faith without ceasing. Divine prosperity comes into manifestation only through a *right spirit*. So if we desire it, we should go after the right spirit first. It will come, if not at once, then gradually. The adverse thoughts which seek to express themselves in us must be cast out. When facing any trying condition, it may seem a little difficult to "pray believing ye have received," but by faithful, diligent, earnest effort, and a helping hand from some brother or sister in the Truth, we can change the course of the current and make it come Truth's way.

This metaphysical doctrine contains the secret of attaining any right desire one could possibly entertain, all the way

from demonstrating supply, healing the sick, opening blind eyes, unstopping deaf ears, even unto eternal life of the body. Make up your mind what you want done and then go after it in Truth's way. Ask for light, plenty of light, and the way will open up somehow or other. Progress may seem slow and some trying situations may have to be met, but always be glad you have made a start. A start is a great thing. It must be made some time or other. Why postpone it? Say, "Just as I am, without one plea," bondages, limitations, shortcomings and all. Make a start now. Get on the first round of the ladder and keep climbing, no matter if you seem to slip back. One need never get off of Truth's ladder unless he deliberately gives up and chooses to step off. The trials on the ladder, however, are not as severe as come to those who are not on it. Those who are not growing up in Truth are drifting aimlessly, hopelessly and helplessly, like a cork on the ocean waves. "The Son of man hath not where to lay his head," but the *conscious Son of God* shall not want any good thing. He has eternal peace and joy and the greatest prosperity that can be realized; a heart of love, a soul of faith, a mind of peace, poise and power, and everything necessary or expedient for his welfare at his command. "In that day ye shall ask anything in my name, and I will do it."

This divine prosperity problem is to some a very pleasant and fascinating task, and to others quite the contrary, for it means giving, and giving up. It means unselfishness and obedience. What we have freely received we should freely give. Hoarding for a "rainy day" has no part with divine prosperity, for in it is the germ of faith in the golden calf, or salvation from evil through the power of storedup money. Whatsoever we have in our makeup which does not belong there, we should freely give up, such as adverse mental habits, error appetites and sensual indulgences. The free giving and giving up is what the world does not seem to relish. It wishes to receive and retain, to have an inlet but no outlet. There is, however, nothing that one could give or give up without receiving its equivalent a hundredfold.

For instance, the drug habit, the smoke habit, the drink habit, the meat-eating habit, or any habit of the carnal man could be given up not only without loss, but with great gain. We should be willing to give up anything that will aid us in getting the right or Truth spirit.

Have you reasoned with yourself this way? "Why should I give up any of these things? They are all good because God made them, and I enjoy them. Why give up things that are pleasant to the senses?"

"Freely ye have received, freely give." "It is more blessed to give than to receive." It is more blessed to give up the false and unnatural than to retain them.

The secret of receiving is in giving. "Give and it shall be given unto you, heaped up, pressed down and running over shall men give into your bosom."

"Give to the world the best you have, and the best will come back to you."

If in business, take God in as a silent partner, ask for light, and aim to make it a blessing to the world. Give to the world the best in you.

If employed, give to the world the best in you. Put love, soul, energy, enterprise into your work. Say often to yourself, "God is my intelligence. Divine intelligence reveals unto me all that is necessary for me to know. Let there be light." We need divine wisdom and intelligence to bring forth the fruits of light.

Keep the attitude divinely optimistic all the time. Endeavor to read and see the God quality in every man you meet or deal with. Believe that God is no respecter of persons. Believe that he loves you as much as any other man that ever lived. Be not persuaded by any appearance that you are the "under dog." In the mind of God there is no inferiority or superiority. The Divine Idea is perfect. Physical expressions are somewhat confusing about this point, because the Divine Idea has not been demonstrated through the mind of man, but has been shut out, denied admittance. When the Divine Idea gets into the mind of man,

it becomes the light of his life. "Thou art my light and my salvation."

Spiritual things are spiritually discerned. The intellect cannot grasp the understanding of the deep things of the Spirit, because it cannot figure them out. The intellect, you know, loves to figure things out and have them demonstrated before it will accept facts. So persons living by the intellect are called spiritually blind. A physically blind person can see only darkness. To him there is no light. A spiritually blind person cannot see the light of spiritual understanding. To him it is a vagary, a delusion. But whether he can see the light or understand divine logic or not, he must sooner or later have his eyes opened to this light which the Scriptures say "lighteth every man that cometh into the world." It is his only hope of salvation from the consequences of fear, evil, ignorance, which is sin or error.

Therefore, with all thy getting, get light. Seek light on every problem that you have to solve and that the race has to solve.

The material idea of money getting always proves unsatisfactory. Money never made anyone permanently happy. All over we have the evidence that men of great possessions are miserable and have troubles commensurate with their wealth. They get sick and die the same as those who are called poor, and they must leave their possessions behind in the hands of others.

"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

If we are aspiring to fulfill the law, God is with us in our conquests, and "if God be for us, nothing can be against us."

# IF MEN DARED TO THINK

EDNA L. CARTER



THE human race is coming out of darkness into the great light of spiritual understanding. This will mean freedom because the Truth makes free. In the past men have not been free to think. They have not dared to face the Truth. Such bondage came because men did not know their own powers; they were ignorant of their divine birthright as children of God. Here and there throughout the ages a thinker has appeared and by his daring has broken through the limiting crystallized thought of the race, and brought to himself and others a measure of freedom. Jesus Christ came as the complete deliverer from all bondage.

Because the race has not realized its right and power to be free, it has childishly set up many things as guides and authority. Men have turned away from their own indwelling light and looked to books or men for their standards. They have especially revered the past. If a custom has been established for ages it is considered sacrilegious to question its value. The race as a whole is guilty of the worship of ancestry.

When we come to consider why men have not sooner comprehended the light which shines eternally, we find the reason to be that they have not dared to think for themselves. The multitude has delegated to the few the right and power to decide the most important matters of life. The old habit of looking to the doctor as absolute authority in matters of health has blinded the eye to the truth that God is the health of his people. Now in this great day of enlightenment men are daring to think, and the whole question of health is being worked out in the simple truth that wholeness is the result of righteousness, and that every physical inharmony is caused by some failure to keep the Divine Law. Even doctors, when they are broad minded enough to study the relation of

thoughts and words to health, admit that since man is not material, material remedies cannot meet his needs.

When one tells the truth about the practice of medicine he is sometimes accused of condemning the doctors, but such an accusation comes from the adverse mind which opposes the spread of Truth. There is a great difference between condemnation of men and the presentation of facts concerning their methods of work. One woman wrote us that she was very sensitive about criticism of doctors, because her father and her grandfather were doctors. She was merely showing that state of mind that would crucify the Truth for some personal reason. We should be so big and broad that we could gladly accept the Truth regardless of any past connection or relationship with error.

The article following this, "Medicine Not a Science," gives in detail the views of some leading physicians concerning the value of medicine as a remedy and a science.

Another thing that has kept men from coming into the light is their dependence upon ministers and priests and religious teachers for guidance and instruction in spiritual matters. We have come slowly out of bondage because this habit has become so fixed. Even now many have a guilty feeling when they dare to think for themselves and find their thoughts contrary to their old teachings. But in the past few years there has been a very marked growth in freedom along this line, and this growth will continue until the promise is fulfilled, "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall know me, from the least of them to the greatest, saith the Lord."

If men dared to think, a great change would follow in their eating and drinking. They would no longer accept as food what their fathers and grandfathers ate, but would study the question of food for themselves and know what they were eating, and why. If men had never eaten dead animals, they would be shocked if any one suggested such a thing.

If men dared to think of the torture and suffering of the



animals they consume as food, their innate sense of justice and mercy would quickly bring them to the decision that never again would they be guilty of having a part directly or indirectly in such cruelty. Few would eat flesh if each individual had to kill for himself. Vegetarians would become very numerous if men dared to think of the crime they commit against their brother who brutalizes himself that they may gratify the lust for flesh.

If men dared to think they would not be deceived by the unjust practices that are covered by the name of business. Many deeds are justified in this way by men who claim to be good, upright citizens.

So we may follow this subject through every phase of life and consider the changes that would come by bold, fearless thinking. Rather, we should say that are coming, because men are daring to think. Emerson says, "Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. There is not a piece of science, but its flank may be turned tomorrow; there is not any literary reputation, not the so-called eternal names of fame, that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of a new generalization. Generalization is always a new influx of the divinity into the mind. Hence the thrill that attends it."

Just now there are thousands of thinkers on this planet and the result is to be a complete transformation of the world, through the lifting up of man into the consciousness of his Divine Sonship.

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Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

## MEDICINE NOT A SCIENCE



**HALL** we throw physic to the dogs?

Has medical science made no progress, and are all drugs poisons?

More and more eminent physicians are declaring each year that medical science has made little progress since the beginning of man.

"The science of medicine is founded upon conjecture and improved by murder," declares one of the greatest physicians in the world, Sir Astley Cooper, M. D., physician to the Queen of England.

"Drug medicines do but cure one disease by producing another," asserts Dr. Martin Payne, professor in the New York University Medical College.

"A mild mercurial course and mildly cutting a man's throat are synonymous terms," says Prof. Gilman of the New York College of Physicians and Surgeons.

Dr. M. O. Terry, formerly surgeon-general of New York, announced recently that in his opinion very few of the cases diagnosed as appendicitis were that disease at all, and says that in many cases where operations were performed for appendicitis a short vacation or a series of morning walks would have prevented the serious turn taken by the disease.

Dr. Olser of "chloroform-age" fame, says: "Pain in the stomach nowadays is always appendicitis, and is recognized by the physician's wife over the telephone."

Dr. M. J. Rodermund of Milwaukee goes farther than either of these. He declares:

"It is an absolute impossibility for the appendix in a man to become obstructed. I have witnessed and assisted in thirty-four operations of so-called appendicitis, but never have I seen a diseased appendix. Yet I have seen a number of healthy, blooming young men and women sent to the angels just because the surgeons wanted the fee of three to five hundred dollars. I mean just what I say; that it was absolutely for the fee only, and the surgeons made no bones

of saying so plainly before the operation was performed."

Dr. A. B. Stockham quotes the statement of a physician at a meeting of physicians in Boston. This doctor has performed more operations for appendicitis than any other American doctor. He declared at the Boston meeting of doctors that ninety per cent of the cases in which he operated for appendicitis proved not to be that disease at all.

"We always tell a patient and his friends that the operation was successful," he said.

A great French doctor said: "Nature is fighting with a disease; a blind man armed with a club—that is the physician—comes, lifts his club and strikes at random; if he hits the disease he kills it; if he hits the patient he kills him."

Dumoulin, another famous French doctor, said as he was dying: "I leave behind me two famous physicians—regimen and river water."

A physician writing recently in one of the magazines, said that the practice of medicine was not a science at all and no one could say that any cure had been made by medicine, because nature worked its own cure; there was great power in the human body to throw off disease, and in the majority of cases where the patient recovered, it was not because of the medicine given, but in spite of it.

"The career of medicine down the channel of the ages has been vexed by a constant ebb and flow of contrary opinions," asserted this physician. "History shows how many infallible remedies for disease have been vaunted and forgotten. There was a time, not long ago, either, when bleeding was the sovereign cure for all diseases. In those days the physician bled the patient, no matter what the ailment. How many thousands were killed by the doctors in those days we cannot even conjecture, any more than we can conjecture how many are being killed now by wrong and mistaken treatment. The medical fraternity has had many fads and fashions. At different times in the past great faith has been put in witchcraft, charms, amulets, astrology, necromancy, alchemy, magic, mesmerism, hydropathy and other fads. There was a time when it was thought by doctors that all ailments of

the brain were caused by vapors collected within the skull and pressing upon the brain. The cure was to lay open the scalp and drill a hole through the skull to let the vapors out. Where is the physician who would do that now? Yet our own fad of opening a person's bowels and cutting off the appendix may be just as foolish.

"There was a time, only a few hundred years ago," continues this writer, "when human bones were ground up and drunk for the cure of ulcers, when human blood was prescribed for epilepsy. Aqua Divina, a remedy advertised as having great virtue, was made by cutting in pieces the body of a healthy man who had died a violent death and distilling it with ground human bones. It was given as a draft."

This writer urges the medical fraternity to drop the nonsensical mystery with which it seeks to surround itself. Rhubarb will do as much good when ordered in English as in dog Latin, he says. Senna will not be a bit more agreeable as "Fol. Sen," nor cream of tartar as "Bitar. Pot." A mixture to be taken at bedtime might as well be written that way as "Mixt. h. s. Sumda." And pure water would be equally as efficacious if written that way as when written "Aqua pura."

"This nonsense about the writing of prescriptions is on a line with all the other frauds of the medical profession," says this writer. "It is a business of pretensions, misrepresentations and frauds."

Even such a high authority as the *London Lancet* said in a recent issue:

"In medicines and surgery, as in all arts and sciences, methods become general, they lapse into disuse, to be revived possibly at a later period and then to achieve a popularity which attaches to a supposed new thing."

Some of the most eminent physicians were asked recently to give their opinions of medicine and medical doctors. A few of the replies are here given:

Dr. C. E. Page, Boston, Mass.: "From the time in which the father of his country, affected by a simple and

readily curable malady, pharyngitis, was killed by bleeding, up to the most recent catastrophe of a needless operation for appendicitis, which killed a distinguished New York statesman, such operations have killed no end of good men and women."

Prof. Oliver Wendell Holmes, for many years one of the medical faculty of Harvard Medical School, said before his class: "The disgrace of medicine is that colossal system of self-deception in obedience to which mines have been emptied of their cankering minerals, the vegetable kingdom robbed of all its growth, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the conceivable abominations thus obtained thrust down the throats of individuals suffering from some fault of organization, nourishment or vital stimulation."

Prof. Valentine Mott, the great surgeon, says: "Of all sciences, medicine is the most uncertain."

Dr. Abercrombie, fellow of the Royal College of Physicians of Edinburgh, says: "Medicine has been called by philosophers the art of conjecturing; the science of guessing."

Prof. Henle, the great German pathologist and teacher, says: "Medical science, at all times, has been a medley of empirically acquired facts and theoretical observations."

Dr. Jacob Bigelow, formerly president of the Massachusetts Medical Society, says: "The premature death of medical men brings with it the humiliating conclusion that medicine is still an ineffectual speculation."

Prof. Gregory of the Edinburgh Medical College said to his medical class: "Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines or, for the most part, stark, staring nonsense."

Sir John Forbes, fellow of the Royal College of Physicians, London, and physician to the queen's household, said: "No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Even the germ theory of disease has been attacked by high medical authority. Dr. Alexander M. Ross, fellow of the Royal Society of England, member of the Colleges of Physicians and Surgeons of Quebec and Ontario, professor of hygiene and sanitation at the St. Louis Hygienic College of Physicians and Surgeons, vice-president of the Association of Hygienists of America, member of the ninth session of the International Medical Congress, member of the British, French and American Association for the Advancement of Science, etc., says: "I charge that they have encouraged superstition and humbug by the germ theory of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result, not the cause of disease. They are the scavengers; their legitimate work is to clean out the sewers of our bodies. Wherever there is decay, pus or decomposing matter, these little life-savers are purification. They feast upon effete and decaying animal matter. They are beneficial helpers to an important end."

A prominent physician of St. Louis, when asked about the criticisms made by other doctors, said: "The fact is that the better class of doctors are using less medicine than ever. I don't wish to say that we are opposed to all medicines, neither are these doctors you have quoted. They are simply opposed to the indiscriminate use of drugs. I think that many medicines are useless if not harmful, and that unskilled physicians who employ strong drugs for every human affliction are working great harm. The skilled physician is coming more and more to depend upon mild medicines, combined with dietetic and hygienic treatment. The growing dissension among leading physicians as to the efficacy of medicines need not dismay us; it will be the means of bringing about a proper knowledge of diseases and their treatment, and a more effective way of combating disease. Only through the most liberal discussion can we hope to arrive at the truth."

In their zeal to do good, physicians have done much harm; they have hurried to the grave many who would have recovered if left to nature. All our curative agents are

poisonous, and as a consequence every dose diminishes the patient's vitality.—*Alonzo Clark, Professor in the New York College of Physicians and Surgeons.*

Some patients get well with the aid of medicine, more without it, and still more in spite of it.—*Sir John Forbes, M. D., F. R. S.*

I declare as my conscientious conviction, founded on long experience and reflection, that if there were not a single physician, surgeon, midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality than now prevail.—*James Johnson, M. D., F. R. S.*

I firmly believe that if the whole *materia medica*, as now used, could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes.—*Oliver Wendell Holmes, M. D.*

The effects of our medicines on the human system are in the highest degree uncertain except, indeed, that they have destroyed more lives than war, pestilence and famine combined.—*John Mason Goode, M. D., F. R. S.*

## "AND SIMON PETER STOOD AND WARMED HIMSELF"

SAIDEE GERARD RUTHRAUFF

His Lord stood bound and buffeted. The cup the Father  
gave

To him to drink—the drinking of it which a world would  
save—

Already in his hand—yea, to his lips was pressed  
To drain, and in the draining set a world at rest.

"And Simon Peter stood and warmed himself!"

How many Simon Peters are there still—with fear kept  
dumb—with shame!

At approbation's coals they "stand and warm themselves."

The Name

The power of which they know, to cleanse, to heal, to bless,  
Lies silent on the lips, afraid him to confess!

"And Simon Peter stood and warmed himself!"

## GOD IN ME

ELLA M. CHESHIRE

The glory of God shines within me,  
The righteousness of God upholds me,  
The wisdom of God illumines me,  
The love of God enfolds me.

The Word of God quickens me,  
The life of God moves me,  
The light of God guides me,  
The holiness of God rules me.

The power of God awakens me,  
The Fatherhood of God satisfies me,  
The truth of God shields me,  
The infinity of God gratifies me.

The justness of God rejoices me,  
The unchangeableness of God awes me,  
The faithfulness of God gladdens me,  
The everlastingness of God laws me.

The graciousness of God cheers me,  
The perfection of God thrills me,  
The grace of God is joyful to me,  
The omnipresence of God fills me.

The goodness of God appeals to me,  
The compassion of God covers me,  
The peace of God brings ease to me,  
The Spirit of God mothers me.

The omnipotence of God protects me,  
The omniscience of God inspires me,  
The majesty of God strengthens me,  
The eternalness of God enfires me.

The counsel of God enlightens me,  
The understanding of God leads me,  
The mercy of God delights me,  
The work of God feeds me.



The knowledge of God keeps me,  
 The law of God holds me,  
 The strength of God soothes me,  
 The supremacy of God molds me.

The greatness of God establishes me,  
 The will of God forms me,  
 The guidance of God unifies me,  
 The gifts of God adorn me.

The creations of God amaze me,  
 The providence of God supplies me,  
 The Son of God has freed me,  
 The youth of God underlies me.

The promises of God enkindle me,  
 Praise of God is my occupation,  
 The wholeness of God is health to me,  
 The joy of God is my recreation.

The substance of God is the flesh of me,  
 The energy of God is the life of me,  
 The mightiness of God is the hope of me,  
 The unity of God is the light of me.

The salvation of God is gladness to me,  
 The kingdom of God is the home of me,  
 The rest of God is refreshing to me,  
 The blessing of God is the bone of me.

The longsuffering of God ennoble me,  
 The invisibility of God mystifies me,  
 The visibility of God is marvelous to me,  
 The patience of God glorifies me.

The allness of God is intuition in me,  
 The activity of God is originality in me,  
 The purity of God is a crown of holiness to me,  
 The omnipotence of God is the source of me.



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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

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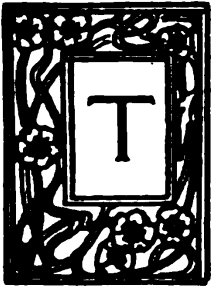
This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 913-925 Tracy Ave., Kansas City, Mo.

# HYMN BOOK THEOLOGY



THE ONE who said, "Let me write the songs of a nation and I care not who makes its laws," understood the power of song to establish ideas in human consciousness. The falling away of the church from the pure doctrine of Jesus Christ came largely through the hymns that have been sung.

The message of Jesus is life, but the hymn writers have ignored this and exalted death. Compare these lines from hymns and these statements of Truth from the Bible, and notice the direct contradictions:

"There is a land of pure delight,  
Where saints immortal reign,  
Infinite day excludes the night,  
And pleasures banish pain.  
There everlasting spring abides,  
And never withering flowers;  
Death, like a narrow sea,  
Divides this heavenly land  
from ours."

"And when my task on earth is  
done,  
When by thy grace, the victory's  
won,  
E'en death's cold wave I will  
not flee,  
Since God thro' Jordan leadeth  
me."

"A never dying soul to save,  
And fit it for the skies."

"The consecrated cross I'll bear,  
Till death shall set me free,  
And then go home my crown to  
wear,  
For there's a crown for me."

Whosoever liveth and believeth  
on me shall never die.—John 11:  
26.

Death is an enemy to be de-  
stroyed.—I Cor. 15:26.

The meek shall inherit the  
earth.—Ps. 37:11; Matt. 5:5.

The righteous shall inherit the  
land and dwell therein forever.  
—Ps. 37:29.

We shall reign on the earth.—  
Rev. 5:10.

I will ransom them from the  
power of the grave; I will re-  
deem them from death: O death,  
I will be thy plagues; O grave,  
I will be thy destruction.—Hosea  
13:14.

The soul that sinneth, it shall  
die.—Ezek. 18:4.

Death is the wages of sin.—  
Rom. 6:23.

Thou hast in love to my soul  
delivered it from the pit of cor-  
ruption: for thou hast cast all my  
sins behind thy back. For the  
grave cannot praise thee, death  
cannot celebrate thee: they that  
go down into the pit cannot hope

"This robe of flesh I'll drop, and  
rise  
To seize the everlasting prize."

"When I can read my title clear  
To mansions in the skies."

"Fight on, my soul, till death  
Shall bring thee to thy God!  
He'll take thee at thy parting  
breath,  
Up to his blest abode."

"Happy the Spirit released from  
its clay;  
Happy the soul that goes bound-  
ing away;  
Singing, upward it hastes to the  
skies,  
Victory, victory! homeward I  
rise."

for thy truth. The living, the  
living, he shall praise thee, as I  
do this day.—Isaiah 38:17, 18,  
19.

This shall be written for the  
generation to come: and the peo-  
ple which shall be created shall  
praise the Lord. For he hath  
looked down from the height of  
his sanctuary; from heaven did  
the Lord behold the earth; to  
hear the groanings of the pris-  
oner; to loose those that are ap-  
pointed unto death.—Ps. 102:18,  
19, 20.

Your fathers did eat manna in  
the wilderness, and are dead.  
This is the bread which cometh  
down from heaven, that a man  
may eat thereof, and not die.—  
St. John 6: 49, 50.

The old orthodox hymns are full of Spiritualism, and  
some of the modern books that claim to be in advance of  
orthodoxy, express this same error. The following verses  
are examples:

"We do not walk alone!  
Low footfalls vibrate on the voiceless air,  
And forms unseen attend us everywhere."

"Over the river sweet voices I hear  
They call me to mansions of light."

"Friends, fondly cherished, have passed on before.  
Waiting, they watch me approaching the shore;  
Singing to cheer me through death's chilling gloom,  
Joyfully, joyfully haste to thy home."

The Truth as revealed by Jesus and all the spiritually  
minded, delivers from the belief that heaven is in the skies  
and that it is to be reached by death. The Spirit has made  
it very clear that death is the result of sin, and that it is an  
enemy to be overcome. It is not the way to a higher life  
nor the door to spiritual progress. The atoning work of  
Jesus Christ was for the purpose of setting men free from

death, and we deny him and crucify him afresh when we cling to the old errors that keep the race going to the grave.

Some hymns are based on the statement that there is no death. This saying is one of the subtle words the adversary uses to lead men to yield their hold on life and give up their body to the grave. There is no death in Spirit, but when men sin they bring about a separation of spirit, soul and body, and merely saying "There is no death" does not prevent this breaking up of consciousness. In order to demonstrate that there is no death, we must get into Spirit and learn and obey the Truth that man is a trinity; that he is not complete except in the eternal and changeless union of his spirit, soul and body.

Those who have discerned the Truth about life, and are making the attainment of life their goal, should understand the power of words and never speak nor sing anything which deludes the mind into thinking that death is a desirable condition. "As a man thinketh in his heart, so is he." "Out of the abundance of the heart the mouth speaketh." If the heart is filled with the love of life and a deep appreciation of all the blessed promises of demonstrating it as an eternal verity; if there is a clear understanding of the body as the temple of the living God and a holy reverence for it in the heart, no words exalting death will ever be spoken or sung.

"May your spirit, soul and body be preserved whole and blameless."

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### GIVING AND RECEIVING

The Law of Giving and Receiving is recorded in Luke 6:38: "Give, and it shall be given unto you." This is a very plain and concise statement of a fact that is as old as the world to which it belongs. But this fact has back of it a truth which we do well to consider. The fact is that we have to give value in full for all that we receive. If we give diligence to business, we reap the profits; if we give sociability and friendliness to our fellows, we receive the same; if we give thought and concentration to any line of

research, we are rewarded with gems of knowledge that repay us.

This truth, or spiritual law, relates to spiritual things. Man receives that he may give, and as he gives so he will receive, more and more. He makes a fatal mistake when he thinks to make merchandise of spiritual gifts. The things of Spirit are treasures, and are the gifts of God through his Son, Jesus Christ, for the restoration of humanity. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us."—Eph. 2:7.

These gifts were made known to us by the man of Galilee who said all mine are from the Father. If the words of Jesus Christ teach us anything, they teach that God intends all his redeemed children to share in these gifts. It only remains for man to come to such knowledge of the truth, and stability of character, that he can be trusted to handle these treasures. In olden times some of the disciples were permitted to use them to a degree, but soon even the church sank to the level of the world and began to trade on the holy things.

But those who welcome the Spirit of Truth rejoice that men walking in the light, are trusted with divine gifts.—*Harriet McCormick, College Springs, Iowa.*

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### THE LAW OF INCREASE

When Jesus multiplied the loaves and fishes he took that which was at hand, commanded the multitude to become quiet and orderly, looked up, blessed and brake and fed, having an abundance over the demand; so we are first to still the multitude of thoughts and demands seeking fulfillment in us, then recognize our manifest supply and our productive ideas, and in the silence of our upper chamber give thanks and bless that which we have, our "loaves and fishes," knowing that inherent in them is that limitless resource for all needs. Next comes the "breaking," the using of all that we have both in goods and in thoughts, ideas in the avenues opened to us, that through us the Father may be

glorified. The active thought accompanying the use will cause the increase. God gives the increase according to our power of receptivity and use.—*Delma W. Smith.*

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### DEMONSTRATIONS

My heart is so full of gladness and my mouth so full of praise, that I must tell of signs that follow the Word when spoken in His name with understanding and faith. The first was a demonstration over blood-poisoning, following childbirth. At 7 a. m. the doctor said he could do no more for the young mother. The husband went to my friend, telling him that his wife was dying. My friend said, "Well, my boy, I will call Mrs. A., and see what can be done." This was about 2:30 p. m., and at 3:15 p. m. the husband came to my friend and told him that the mother was conscious and knew them. Her fever had been 103. When the doctor arrived at 5 p. m., two hours and thirty minutes after I had been asked to speak the Word, he found her temperature normal. In three days she was walking around the house, and in one week was doing her housework. I feel that she was truly raised up. In giving the treatment, I first went into the Silence and for a moment thought peace through my being. Then I said, "Father, thou art Omnipresent, Omnipotent, Omniscient; Omnipresence, thou art Eternal Life. Eternal Life knows nothing of death, then this child of Eternal Life is not subject to the Adam belief of death." Then silently to her: "Child of Life, you are alive in Christ Jesus. The presence of Life is circulating, pulsating and thrilling in you. Listen, child of God; your body is a temple of Spirit; your body is the temple of Life and within you is the Mind of Christ Jesus which is now raising you up to glorify your Father, our Father. In the name of Jesus Christ you now are whole."

The second was a case of appendicitis. For two days they had three doctors. At 6 p. m. I was asked to minister the Word. The following morning at 9 a. m. the doctor, on thorough examination, could find no trace of fever, not even a tender place on the boy's body. During the exami-

nation the doctor said to him, "Boy, you must be tender in there," and he replied, "No, doctor; I am well." I took his body up as the temple of the living God, and free from all disease. Knowing there was but one Law of harmony in all Being and that it was operating in him, I said, "In the name of Jesus Christ your sins are forgiven you. Father, take thou his beliefs and make them in love."

There have been other good demonstrations in the five months just passed. I love the Correspondence Lesson on Overcoming. The Unity Study Class which I started in the month of August is very successful. Every Thursday in regular class there are eight members. Others come and visit. Every Tuesday I give individual instruction, and on Monday I have two individual instruction classes with six or more cases to minister unto each day. I am glad and truly thankful to be a disciple of Jesus Christ and a laborer in his harvest. Freely I have received, freely I give. I have a well-defined Ideal in mind. It is the attainment of the "prize of the high calling of God in Christ Jesus," through demonstrating the Truth.—*Mrs. C. A., Denver, Colorado.*

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#### ANSWERS TO QUESTIONS

*What is the meaning of the statement, "There is no respect of persons with God"?*

Spiritual things are better understood if the distinction between the spiritual man and the personal man is always kept in mind. The spiritual man is the living expression of God. The personal man has intelligence, and life and substance, but he has misunderstood these divine qualities and expressed them in limited, selfish ways until he has become involved in a false world of his own making. God recognizes spiritual man, but he takes no account of the personal, although it may think that in its world it is of importance. It may have riches, education, social place, but none of these avail when it comes to reaching the ear of God. All who are in the personal consciousness come to the same end finally. While God does not recognize and show favor to



the personal man, he does recognize and favor those who have been quickened sufficiently by the Spirit to desire him. This is not partiality and unrighteousness on God's part, but an evidence that he is righteous, true, unchangeable Law; that he knows no "variableness, neither shadow of turning." If he could be begged into changing his Law to please the selfishness of the mortal, he would not be dependable and absolute in his justice. He shows favor to those who seek him, because instead of trying to get him to change to please them, they are trying to learn and conform to his Law. So he is not violating his immutability when he hears and answers the prayer of a lowly and contrite heart.

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*Why is it unwise to blame others for unpleasant conditions in one's life?*

The cause of every condition in one's life is primarily in his own mentality. The outer things that seem to be causes are merely occasions. If one is looking without, blaming others or circumstances for unpleasant conditions, he will fail to find a remedy. There is no more important truth for the overcomer to learn about himself than this, that he is the one who makes his own body and his environment. When he knows this he can work intelligently.

One peculiarity about the mortal self is its readiness to defend and shield itself. If any charge is made against it, immediately it begins to justify itself. The habit of self-justification closes out from consciousness the kingdom of heaven, therefore those who are "wise unto salvation" will not shield nor justify self, nor coddle it in any way. Unpleasant experiences in the external are revelations of some limited concept in the mind of the individual, and instead of quarreling with the without, he should look within and pray for spiritual discernment that he may be able to adjust himself and establish himself in right relation with the world about him.

The human race has come to a time in its experience when the self is to be no longer ruler. Christ is Lord of all, and he is now taking his rulership. He must be enthroned

in the heart of every man, and the self cast out. The light of the Indwelling Christ reveals the subtle efforts of self to hold dominion in man's consciousness. The mortal man's ideas of justice which he so often sets up as an excuse for continuing in a state of antagonism, must be broken up and eliminated that universal ideas of justice may have place. False ideas of justice get their hold on men largely through their belief in personal possession. Men think that they own houses and lands, and their wives and their children; and wives believe that they own their husbands and children. When one lives in this selfish thought, he resents everything that he thinks interferes with his personal possessions; but when the Christ Mind opens up the individual mind so that it can understand the universal ownership of the fullness of God and the freedom of all men in Christ, the consciousness expands and loosens the tense hold on people and things, and harmony begins to reign where once there was only discord. Very much of the suffering that is in the world comes from the resistance of man to the expanding of his consciousness in its growth from the selfish to the Universal. When he sees the benefits that are to come from such a change, he ceases to resist and begins to rejoice in the larger life which opens up before him and within him.

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*What is the difference between life as a principle and the demonstration of life?*

Life is a divine attribute, a quality in the principle of Being, and is therefore eternal. This is the meaning of life as principle.

The demonstration of life is a work to be accomplished by man. For long ages he has lazily assumed that since the principle of life is eternal, he too must be. He does have within him the potential principle, but he will never know life eternal until he awakens to the need of incorporating the life idea into his consciousness so fully that his Spirit, soul and body will be unified in the perfect expression of that life. When he has accomplished this he has demonstrated eternal life, and his body can no more go to corruption.

QUESTIONS

*What is the law back of the promise, "Before they call I will answer, and while they are yet speaking I will hear"?*

*What is soul food? Why is it necessary that the soul be fed?*

*What is it to wait upon the Lord?*

BIBLE STUDY

*Moses and Pharaoh*

There is a law of spiritual and mental growth constantly at work in the mind that is raising man from sense-consciousness, or Egypt, to spiritual consciousness, or Canaan. Moses means *drawn out*, and represents in Scripture symbology this progressive or drawing out process, which works from within out. As applied to universals this upward trend of all things is called the evolutionary law. In our interpretation we observe the working of the law in the individual, because it is here we bring right home the lesson, and through intelligent use of the hints given we apply it to ourselves with great profit.

Involution always precedes evolution. In previous lessons we have portrayed the involution of a high spiritual idea, Joseph, down into Egypt, or sense-consciousness. This spiritual idea brought other ideas like it, his relatives, and they greatly multiplied in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two millions. This is to illustrate the growth of thought in consciousness when it has Truth as its nucleus.

Yet these true thoughts, which have so greatly multiplied, are in slavery to the Egyptians, and a special effort has to be made to free them. We have our high ideals, but because the temporal life seems so important they are made to work in the most menial ways to carry on this passing show. A time comes, however, when the very law of our being rebels at this tyranny, and we rise up in righteous indignation, and in violent ways kill out the opposing sense nature as Moses killed the Egyptian. But this is not the

right way. We are not to be liberated through suppression of sense, or violent overcoming, but through a steady step-by-step demonstration over every error. The Lord recognizes the rights of the natural man, and he "hardens Pharaoh's heart" that he may retain his rightful place in the consciousness.

The fleeing of Moses to the wilderness represents the discipline we must undergo when we have sought to be released in some unlawful way. Jethro means the *exalted one*, and Midian, *judgment*. Horeb means *solitude*, that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness, where dwells the exalted one, the divine *I Am*, whose kingdom is good judgment. There we are in training forty years, or until we arrive at a four-sided or *balanced* state of mind. Then the light of intuition or flame of fire burns in our heart, yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up the nerve tissue, but in the wisdom that comes from the heart this "bush," or tissue, is not consumed. This is "holy ground" or substance in its spiritual wholeness, that is, the *idea* of substance in the Divine Mind. When this is approached by man he must take off from his understanding all limited thoughts of the Absolute—"Put off thy shoes from thy feet."

It is here at this wisdom center within that God proclaims himself to be the Father of Fathers, the God of Abraham, Isaac and Jacob—thus our real Father is Spirit.

In our communion in the silence with the light within, the bondage of the higher to the lower is made clear to us and the true way of release indicated. We see the possibilities of man, and the goodness of that "promised land" to which we can raise every thought. But Moses was very meek—we feel our inability and say, "Who am I, that I should go with Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then we have the assurance of God's power with us—"Certainly I will be with thee." It is in this recognition of the power and presence

of God that all our strength and ability lie. Jesus, the great spiritual Master, said, "It is not I but the Father within me, he doeth the works."

Moses and Pharaoh represent two forces at work in the consciousness—especially that part pertaining to the body. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness, and are tugging at the old states of limitation and material ignorance, and trying to rise out of their depths into a higher life expression. Pharaoh represents the force that rules the body under the material *regime*. The Lord is the Universal Law whose impulse is always upward and onward, yet seeking always to preserve the rational balance in consciousness.

It is found by those who are undergoing the regenerative process, which the Scriptures symbolically illustrate, that these two forces are constantly at work in the organism, one holding to old ideas and striving to perpetuate them in form, and the other idealizing the new and bending every effort to break away from material bondage and rise above its limitations. Paul says, "The flesh warreth against the Spirit, and the Spirit against the flesh." Looking at it from the personal standpoint we are apt to cry out in this struggle, "Who shall deliver me from this body of death?" But as philosophers in the understanding of the law of change we balance ourselves between these two forces, and let them work out under the equilibrium of the Universal Preserver of all forms, which is the Lord.

Here is consolation for those who chafe under the whips and cords of the regenerative law. They think that the many defeats and the snail's pace, under which they groan and sweat, indicate that they are somehow off the track. Not at all—just persevere and patiently wait upon the Lord. If the spiritual could instantly have the ascendancy the organism would be broken up, and you would be left without a working vehicle. The purpose of the children of Israel down in the body Egypt is to raise it up—to gradually infuse into it a more enduring life and substance.

When you affirm the spirituality of the body, and yearn for release from its bondage, you are making demands upon Pharaoh, and in fear that he will all at once lose his hold upon life, he "hardens his heart," and sometimes the Lord, the Universal Law of Equilibrium, hardens it for him. Then there seems a failure to attain that which you have tried to demonstrate. But a step has been taken in the all-round evolution of the body, and you will find that you are gradually becoming stronger both physically and spiritually.

There are climaxes in this refining trend of the consciousness in which we make a signal effort and realize a great uplift. "Jewels of silver and gold" represent wisdom and love in its external sense, which are to be *asked* or *demanded* by the children of Israel. (The word "borrowed" in the common version is an error.) This means that we are to affirm that all wisdom and all love, even in their most external manifestations, are spiritual. This puts the Spirit in control both within and without, and does away with that external ruling power which is the "firstborn of the Egyptians." The "firstborn" of every state of consciousness is the personal "I." When the flood of light from the Universal is let in through our declaration of the One Wisdom and One Love, this "I" of every mortal state of consciousness is slain, and there is a "great cry throughout all the land of Egypt."

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### QUESTIONS ON BIBLE STUDY

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What is the meaning of the name "Moses"?

What does the killing of the Egyptian by Moses typify?

What is the lesson in the flight of Moses into the wilderness?

What do Moses and Pharaoh represent in man's spiritual development?

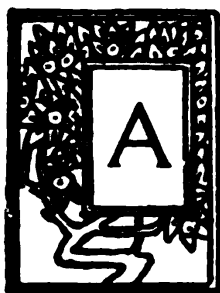
Why was it necessary for the children of Israel to go down into Egypt?

What does the hardening of Pharaoh's heart symbolize?

What are the jewels of silver and gold which were taken from the Egyptians by the Israelites?

What is meant by the slaying of the firstborn?

## THE BAD HABIT OF DEATH



**GREAT** scientist recently explained to us that death is only a bad habit.

We die because we have inherited the idea that to die is a necessity of existence.

From our earliest childhood we have death forced on our attention. Healthy, rosy-cheeked little children warble about death in the Sunday School.

In our villages youths and maidens linger by the lych gate of the church-yard and recite Love's old sweet story to each other.

In our populous cities many of the homes of the living look out upon the homes of the dead, and old burial grounds are used as pleasure gardens.

In the busy thoroughfare, where all is seething life, the undertaker displays his wares and his price list.

Marble monuments and half-veiled urns with angels in attendance are to be seen in the shop windows of the most fashionable streets of our cities.

The wealthy begin to worry about the death duties before they are middle-aged, and the poor join burial clubs long before they have reached the prime of life.

The dead are borne through the streets in a manner specially arranged to attract public attention, and everyone who has lost a relation publicly advertises his or her bereavement by wearing the trappings and the suits of woe.

This has made death a familiar feature of everyday

life. It is such a familiar feature that everyone has death always more or less in his mind.

We dwell upon the idea of death, the idea takes possession of us, and because it is a depressing idea it gradually impairs our vitality and brings the body into conditions favorable to death.

A lady of ninety one day said to Fontenelle, who was then eighty-five, "Death seems to have forgotten us." "Hush!" whispered the old man, putting his fingers on his lips.

The eminent scientist asserts that if we could forget death, death would forget us.—*The Referee*.

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## EASTER DAY

S. M. RUNDLE

The white-robed lily-censers fling  
 Their fragrance to the day,  
 As if they, too, would gladly bring  
 That morn for which we pray,  
 When we shall find the Christ within,  
 And keep our Easter Day.

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## HOW IT BEGAN

Man was experiencing his first ache. "It warns me," he reasoned, "that I have violated a law of my nature, and puts me on my guard against doing so again."

But just here he happened to discover some anodyne herb which put an end to the ache.

"Ha! I needn't trouble, after all—I can go on and do as I please!" he exclaimed, highly thanking his lucky stars.

And from such beginnings rose the great art of healing.—*Puck*.

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There is a region of man that is never sick, and cannot be made sick; and to call out the reign of that region would make the sick man well.—*Hufeland*.



# SUNDAY LESSONS

SUNDAY, MARCH 28

TRUTH'S APPEAL

*Scripture Text—Acts 26:19-32*

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

21. For this cause the Jews seized me in the temple, and assayed to kill me.

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

23. How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

24. And as he thus made his defence, Festus saith with a loud voice, Paul, thou art made; thy much learning is turning thee mad.

25. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.

26. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that one of these things is hidden from him; for this hath not been done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.

29. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30. And the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.

32. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

SILENT PRAYER: *I was not disobedient unto the heavenly vision.*

When Truth has once entered the mind there is no getting rid of its work. It may seem to be bound and in a dungeon, forgotten by the prosperous ruler, Festus, yet it is not inactive. There is an under-current of true thought that keeps up an incessant tapping at the door of conscience and justice, and eventually involves the whole character. The changes that come to one during this process are hardly discernible on the surface, and we are not always conscious of the transformations that are going on unless we compare the thoughts of today with those of a few years ago, or before we listened to the statements of Truth. It is a quite common experience for one to think that there has not been much progress, but a little retrospection shows that the Light has brought about a whole new set of ideas and dissipated the darkness in ways beyond description.

Felix means transient prosperity and happiness. His reign was short as governor of the province, and history says he was deposed because of corruption in office. He was succeeded by Festus, whose name signifies festive, joyful. Agrippa was his brother-in-law, governor of a neighboring province, who with his wife Bernice was visiting Festus. Paul was called before these worthies and commanded to restate his case that they might determine what should be done with him.

Agrippa means one who gives pain in his birth. As Festus represents the transient joys of the external life, his brother-in-law, Agrippa, shows the close association of this sort of pleasure with pain. Drusilla and Bernice represent the voluptuous side of the sense life. A change is taking place in consciousness. The Truth is finding its way to the surface. The man and his soul are communing. Yet the walls of sense are not all broken down. It took many journeys of the priests and people around Jericho, with their trumpets of true words, to shatter the walls. The Truth comes up before us again and again before we finally accept it, if we are enamored of the sense life.

Paul preached the former illumination which came at midday at Damascus. Festus declared that he was a lunatic—that his much study had unbalanced his mind. When the recollection of some great spiritual uplift comes to us as a memory, we are apt to consider it a delusion, especially if we are back in the sense consciousness. In order to realize the truth of the superconscious mind we must keep up the contact with it through frequent prayer and meditation. After we have lost the connection and are submerged in the intellectual and physical realms of thought, the higher seems so far away that we count it a dream or insanity.

So long as we are enjoying ourselves in the sense life, our ears are usually dull to Truth. Festus was not moved by Paul's eloquent appeal. But Agrippa (pain) brings us very close to an acceptance of the higher way. He was "almost persuaded" to believe. Nearly all the present crop of Truth students came the *pain route*. But Agrippa didn't get there at the first appeal—he doubtless tried somebody's cough cure.

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SUNDAY, APRIL 4

TRUTH AND ERROR

*Scripture Text—Acts 27:13-26.*

13. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore.

14. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo:

15. And when the ship was caught, and could not face the wind, we gave way to it, and were driven.

16. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat:

17. And when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.

18. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard;

19. And the third day they cast out with their own hands the tackling of the ship.

20. And when neither sun nor stars shone upon us for many

days, and no small tempest lay on us, all hope that we should be saved was now taken away.

21. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss.

22. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship.

23. For there stood by me this night an angel of the God whose I am, whom also I serve,

24. Saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee.

25. Wherefore, sir, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me.

26. But we must be cast upon a certain island.

SILENT PRAYER: *I commit all my ways unto the Lord; I trust in him and he shall bring it to pass.*

Paul seems to have met with unusually hard experiences after his appeal to Cæsar, having claimed the protection of the law of man because of his Roman citizenship. If the idea gets into the mind that we can demonstrate through taking advantage of the law of man, and we appeal to that law, and give it the balance of power, we shall have to work out our problem upon a material basis, with spiritual forces secondary. This does not imply that we shall not have the help of the Spirit, but that the higher law will be limited in its movement in the mind, because the dominant ideas there prevailing are material.

Paul and Silas were released from prison on a former occasion by the angel of the Lord, and Peter had a similar experience. The Bible gives many examples of the interposition of the power of the Lord to set aside material bonds, when it is invoked. But it must be *invoked*. The law does not work unless man works it, or with his mind touches the button that sets going the machinery that does the work. If we lose faith in the higher law, or decide that it is expedient to adopt the lower, we get results according to the ability of the method under which we have placed ourselves.

Beware how you put yourself in the hands of the mortal law. It is hampered on every side. The "law's

delay" is proverbial. Paul seemed in peril of death and appealed to the law of Cæsar for protection. He in that way escaped the Jews, but put himself in a bondage that lasted for years, with all the vicissitudes that accompany that mortal way. Had he held to the protection of God, the higher law would certainly have saved him and set him free besides.

However, it is quite common for men to work out their spiritual ongoing in just this way, and we are shown in these lessons how we do get the help of the Lord, whatever our limitations may be. Paul really represents our highest concept of Truth sailing 'round in the mind, headed for Rome, the very center of intellectual domain. In all the hard experiences that come to us when we have put ourselves under the mortal law, we discern or are warned how to avoid them, but because we are in bonds to that law we cannot dictate—the environment is dominant in our conduct. Paul advised that the journey be delayed at Fairhavens until spring, but his advice was ignored and a series of hard experiences followed.

The storm and shipwreck are typical of the stormy times we have in our thought world and the suffering it brings to the body in a case of sickness. There are seasons when the hurricane of mortal thought sweeps down upon our ship and threatens to sink it with all on board. But Jesus, the *I Am* power in every one, comes to the rescue, and what we know of the law is applied. Eating is typical of affirming; that is, appropriating. When Truth encourages us to eat we understand that we are to affirm the highest spiritual words we know. When we take this "bread," substance of life, and "give thanks unto God in presence of all, and begin to eat," there is encouragement and good cheer throughout the whole man. Then the processes of nature start up, the old idea of material substance is denied, elimination begins, the "wheat is thrown into the sea." We head for the shore, after letting go the anchors that we had thrown out in the confusion of the stormy fever, and find ourselves once more on dry land. But the old ship, or former body-conscious-

ness, goes to pieces. There is a new and purer arrangement of the cell life in the organism after we have triumphed over error's storm—a new body is made from the Universal Substance.

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SUNDAY, APRIL 11

TRUTH DEMONSTRATES THE LAW

*Scripture Text—Acts 27:39-44; 28:1-10*

39. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.

40. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.

41. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land;

44. And the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

1. And when we were escaped, then we knew that the island was called Melita.

2. And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.

3. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.

4. And when the barbarians saw the venomous creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.

5. Howbeit he shook the creature into the fire, and took no harm.

6. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7. Now in the neighborhood of that place were lands belonging

to the chief man of the island, named Publius; who received us, and entertained us three days courteously.

8. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.

9. And when this was done, the rest also that had diseases in the island came, and were cured:

10. Who also honored us with many honors; and when we sailed, they put on board such things as we needed.

**SILENT PRAYER:** *The healing power of Divine Mind is laid upon me and I am made whole.*

Our special interest in this lesson centers about the healing power displayed by Paul. The inhabitants of the island supposed of course that the poison of the viper that fastened upon Paul's hand would soon produce the usual results, and their surprise was great when he was not in the least harmed. They concluded that he was a god. This conclusion is almost identical with that of modern Christians. They tell us that it was a miraculous intervention of God. The text says that the people on the island were "barbarians," which means that they were unenlightened, ignorant. Are there "barbarians" in the church today? Instead of inquiring into the state of mind and body which would cause a follower of Jesus to have power to heal himself and others, they rest in easy ignorance and say, "miraculous," "one of the gods."

Jesus told his followers (all who believed as he taught) that they should "take up serpents," and that they should "heal the sick." These were part of the "signs" that were to follow true believers. The inference is that those who do not display the "signs" are not true believers. Paul was an example of one who *believed*, and his constant communion with Jesus in dreams, visions and open audience is evidence of his fulfillment of the promises.

The question that comes naturally to every Christian is, Why are the majority of the "signs" ignored by the church, and what is the nature of that mysterious impartation of superhuman power by Jesus to his followers? The time is at hand when the church must answer these questions. Its

members are asking them and going outside for their answers. There is trouble ahead unless the church fathers wake up. The "barbarian" age has passed, ignorance is no longer an excuse, and those who have been entrusted with the transcendent powers of Christ must put them into action, or lose their prestige as religious teachers.

There is no miracle connected with this ability in man to overcome negative conditions. We all possess powers that we know not of, and we will always remain in ignorance of them until we are willing to learn the law by which they are brought into expression. The Devil is an assumed name; his real cognomen is "Ignorant Personality." This worthy invents names for things he does not understand and good people fall into his trap. He invented "miraculous" and said it designated what God did by special intervention, and what man could not understand. This is a great lie. God never performed a miracle. God does all his works according to law. The universe would be a chaos of contending elements if God should depart from the uniform law in its control. Then whatever has been done by any man at any time can be done *now*. The law is the same with Jesus, with Paul, with John Smith. "Ye shall know the truth, and the truth shall make you free."

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SUNDAY, APRIL 18

INDOMITABLE TRUTH

*Scripture Text—Acts 28:11-24; 30, 31*

11. And after three months we set sail in a ship of Alexandria which had wintered in the island whose sign was The Twin Brothers.

12. And touching at Syracuse, we tarried there three days.

13. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

14. Where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

15. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.



17. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, desired to set me at liberty, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught whereof to accuse my nation.

20. For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24. And some believed the things which were spoken and some disbelieved.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

**SILENT PRAYER:** *For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.*—Rom. 1:16.

Paul was not perfect—he would not truly represent the experiences of Truth in the fallible human consciousness if he had been. His life does not represent Truth in its highest, but a statement of Truth as it works its way through a mind unused to its presence. Jesus Christ was the whole Truth demonstrated, but that Truth had to be sown as seed in the minds of men, where it went through all the changes of the “grain of corn” dropped into the ground. The soil was rocky at that age of the human family. Peter was bigoted and a liar; Thomas was a materialist and a doubter;

Judas was a thief and a traitor; all the disciples, even to the beloved John, quarreled among themselves as to who should be first in the new kingdom, which their materialistic minds conceived as about to be set up by Jesus; and Paul, the chief apostle, was a persecutor of women and children and a man-slayer, having been the ringleader and abettor of those who stoned Stephen to death. Paul was by nature a fighter. He belonged to that class of irrepressibles that when fired by an idea cannot be hushed up. He just would talk about the subject that possessed his mind. He talked incessantly, argued and expostulated—an intellectual debater. In this day he would be called a wordy crank. Consider, for instance, his preaching at Troas, which he kept up all night. The people were overcome with sleep. One young man, Eutychus, fell out a third story window at midnight and was taken up dead. But Paul was not to be switched off by a little thing like that, so he promptly restored the young man to life, and went on preaching to him until daylight.

Truth is first conceived by man in the heart, of which Jerusalem is the symbol, but because of intellectual dominance it drifts to the head, of which Rome is the symbol. The orthodox church is dominated by the intellect, and its center is still at Rome. If it were truly spirit, Jerusalem would be its head. Paul being taken to Rome in chains is a fitting symbol of Truth captured by the intellect and confined to the bonds which it has placed upon itself.

Paul called the Jews together at Rome and explained to them that he had, so far as he knew, done nothing against the religion of the fathers, "yet was delivered prisoner from Jerusalem into the hands of the Romans." We often justify ourselves in this way when environments seem to hold us. We argue that we have been true to the science, yet we are bound hand and foot; why is this? We forget that we have appealed to Cæsar in the beginning, and that the law which we then invoked is still working. But in spite of bonds we go on declaring the Truth. The conservative element rebels against any expansion of the doctrine which it has accepted, and without investigation puts the customary

hearsay stamp of counterfeit upon it—"This sect we know is everywhere spoken against."

Truth advances by degrees. "Some believed and some disbelieved." Do not be discouraged if your work is slowly accepted. Go right on, as did Paul, teaching and preaching the Lord Jesus Christ, and the harvest will eventually come. The indomitable persistence of a single mind daily sending out its concentrated force, is said by occultists to be the most potent power in the world. If your philosophy is based upon Truth do not fear but what it will demonstrate, if you persist in affirming it, and refuse to dilute it for the sake of popular demand. Because people disbelieve is no sign that your statements are error. Every new statement of Truth has been hooted by the masses. What is accepted as true today in nearly every avenue of science and religion was ridiculed when it was first set forth. When Jesus declared himself the Messiah the Jews laughed at him in scorn. If Jesus in our day should tramp from town to town, and associate with the class that he did in Palestine, how many would believe in him? The church that owes its origin to his words would be the most sarcastic in its sneers, and the people that bow in adoration before the ideal pictures which art has produced, would laugh in his humble face.

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### THE IMPERISHABLE

Egypt's might is tumbling down,  
Down-a-down the deeps of thought!  
Greece is fallen and Troy Town,  
Glorious Rome hath lost her crown,  
Venice's pride is nought.

But the dreams their children dreamed,  
Fleeting, unsubstantial, vain,  
Shadowy as the shadows seemed,  
These remain. —*Mary E. Coleridge.*

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Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.—*Prov. 18:21.*

# Society of Silent Unity

213 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

## CLASS THOUGHT

March 20 to April 20, 1915

Held daily at 9 p. m.

*My Spirit, Soul and Body are Unified in the Consciousness of Abundant Life in Christ.*

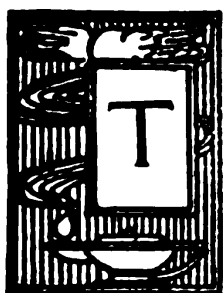
## PROSPERITY THOUGHT

March 20 to April 20, 1915

Held daily at 12 m.

*He Satisfieth my Longing Soul, and filleth my Life with His Good.*

## SOME OF THE DETAIL WORK IN SILENT UNITY



THE DAY'S work in Silent Unity begins at eight o'clock with silent prayer, lasting about fifteen minutes. During this silence the workers in this department, now thirty-five in number, sit at their desks ready to begin on their letters as soon as they have prayed for Divine guidance and help.

At ten o'clock we gather in the healing room for the regular ten o'clock silence. This service begins with the singing of a hymn, followed by prayer and meditation. For the past three months this time of meditation has been given to the promises of God. The promise is memorized, then repeated aloud each morning and held in the silence. We usually continue with one promise for about one week. Just at present we are committing to memory the ninety-first Psalm, taking one verse each day. Recently we have received a letter from one of our correspondents, in which he says:

"A favorite passage of Scripture, one I have known for years, keeps coming to me these past few days, just seems to jump into my mind after praying. It is 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.' I find it very comforting."

This was very interesting to us, because at the time he wrote the letter we were holding the same verse in our ten o'clock meeting. He was evidently in touch with us in the Spirit.

Every afternoon at three, Silent Unity again meets in the healing room, taking up each day some special feature of the work.

On Monday afternoon the time is given to the reading of extracts from letters, bearing witness that the Word which we speak is fulfilling its mission in awakening, quickening,

healing and prospering those who are under our ministry.

On Tuesday afternoon an hour is spent in the study of the Truth. The complete Correspondence Course has been covered in this way, and Part One has been studied twice. At present we are studying the leaflets, that the workers may be thoroughly familiar with the teaching in them.

Wednesday afternoon is "Joy Day." The meeting begins with this thought, or one similar: "The joy of the Lord is my strength." The heartier we can laugh on this day, the more successful we think the meeting has been, so everybody comes with an offering of the best in the way of humor he has been able to find through the week.

On Thursday afternoon, points for the good of the work are considered. Better methods and greater efficiency along all lines are desired, and suggestions to this end are in order at this meeting.

Friday is prosperity day. We hold the prosperity thought and discuss points that have to do with the demonstration of prosperity. The idea is to build up our own consciousness of God as the one Resource, that we may demonstrate supply for the needs of the work, and also be better able to help others in their demonstrations.

About a year ago we started our bank. This bank is a little tin affair, bought at the ten cent store, but it has held many offerings of love. The object of the bank is first to train ourselves in speaking the Word of blessing and increase upon our bounty, and second to help us keep the Law of giving.

The prosperity meeting begins with the holding of a prosperity thought; then we ask for a Universal Word. Whoever gets it first speaks it out, and it is chosen as the special Word for the day. The bank is passed around and each worker, as he drops in his offering speaks his own Word of blessing upon it. Then all join in blessing him with the Word Universal. When the bank has passed all the way around it is returned to its place on the table, and all rise, and with outstretched hands speak in concert again the Universal Word of blessing.

The bank is opened once a month, and what we shall do with the contents is always a matter of great interest. Usually the sum has been turned over to the building fund, but a couple of weeks ago it was suggested that Silent Unity needed a new organ. We took up the question and decided that the offerings in the bank should go each month to payments upon a new organ that would be suitable. We have an old organ that we have had four years, and it was voted to give this one to the Unity Sunday School, which now needs one as the school has moved out of the auditorium into its new quarters. The Sunday School now occupies the place in the first building which was vacated by the business office when it moved into the new building.

When it was decided that a new organ was to be purchased a committee was appointed to be the buyer, and this committee was instructed to find an organ with a sweet, mellow tone. An organ with a reed pipe action was soon found that seemed to meet the requirements, and by three o'clock the next "Joy Day" it stood in its place in the healing room, ready for our blessings and rejoicing.

The man from whom the organ was bought had not known before about Unity and he seemed much interested in the work. He donated twenty-five dollars by reducing the price from two hundred and fifty dollars to two hundred and twenty-five dollars. We found that he is a vegetarian, so he has at least one interest in common with us.

Each worker has one half holiday through the week, and most of them choose Saturday afternoon. As there are not very many present at the three o'clock meeting on this day, the time, after a short period of silence, is given to general relaxation.

At five o'clock every day the healing meeting is held.

A few of the Silent Unity people come at noon and work afternoon and evenings until half past nine, in order to keep the work moving and to be on hand for the nine o'clock silence. There is always some one on duty throughout the night also, and all night telegrams are telephoned to a healer, who is awake and ready to take up treatments.

## EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of  
Silent Unity*

The reason we do not advocate lawsuits or any kind of legal proceedings is because we have discerned the principle of Divine Justice. To rush into the courts with any seeming injustice is to merely run after a shadow, for these conditions are but effects, and the cause is wrong thinking. The only way to straighten out such matters is to let go of things as they appear and get back to the true source of All Good. You can only do this by centering yourself in the love and justice of God, which sees everything and everybody as perfect, with none of the limitations of the mortal. There is a Divine Law of Justice which governs the affairs of men with perfect balance and equalization, and if you put yourself and affairs under this law the result will always be the same, the harmonious adjustment of the affairs of all concerned.

\* \* \* \*

In regard to the text in I Peter 3:19, "By which also he went and preached to the spirits in prison:" To us it means that through the quickening, resurrecting power of the Spirit within him, Jesus freed those imprisoned spirits or states of consciousness, faculties, in his own body and brought them to perfection.

In all his teachings or most of them, Jesus talked in parables. When he spoke of the temple, of destroying it and building it again in three days, he had reference to the temple of his body.

The lesson for us in this text in Peter is that in us, in our bodies, because of sense dominion, there are many spiritual faculties, thoughts and states of consciousness imprisoned, or limited in their expression. Some of them are not expressing at all because some dominant trait of personality is standing in the way. Through the power of the resurrected Christ in us these must be preached to; we must



speak the freeing Word of Truth and Power for and to them, thus delivering them from bondage, and through development bringing them into perfect expression. See Romans 8:11. \* \* \* \*

We could not take up the parable of Job in detail, since it involves the whole history of man's experiences in his journey from sense to spiritual consciousness. While Job was an upright man, one that feared God and eschewed evil, he was yet dwelling in the personal or outer consciousness that judges by appearances. He had a strong belief in a power of evil, and to use his own words, "For the thing I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

This very belief in evil and fear of it was unrighteousness, and opened the door for trouble and affliction to come to him. However, like the personal man of today, he would not look into his own consciousness for the cause of the inharmonies, but declared his own righteousness, and charged God with afflicting him and taking away his children and property. In fact, his self-righteousness in his own eyes exceeded the righteousness of God. See chapters 32:1, 34; 35 to 37, and 35:1. Right here it would be well to compare verse twelve of the first chapter and verse six of the second chapter with what Job himself said in the twenty-first verse of the first chapter, and the words of the writer of the book in the twenty-second verse. It is very plain that Job put himself in the adversary's hands through his belief in and fear of evil.

That condemnation does not help one out of his troubles is evident from the fact that the three friends who came to Job to comfort him but spent their time in condemning him, did not help in the least. Their efforts only succeeded in increasing his inharmonies.

Then came the interpreter, Elihu, who represents the Holy Spirit. He opened Job's eyes or understanding to his real righteousness. Then God revealed himself to Job in

his power, strength and glory. When this revelation came, Job said unto the Lord, "I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. *I have heard of thee by the hearing of the ear: but now mine eye seeth thee.* Wherefore I abhor myself [the personal self that had stood in its self-righteousness] and repent in dust and ashes."—Job 42:3 to 6. And in the tenth verse we read, "And the Lord turned the captivity of Job, when he prayed for his friends [a good lesson here of "forgive us our trespasses as we forgive them that trespass against us"]; also the Lord gave Job twice as much as he had before."

So it is when the Holy Spirit enters into our consciousness and reveals to us our true, or Christ righteousness, and the perfection and glory of God, that is our inheritance. We then see the sense man in his true light and repent, becoming truly humble, denying the personal and laying hold of the Divine. In this way we come into our true inheritance, the riches of the Spirit, wholeness, peace, harmony, joy, and every good that we can conceive of. All that the Father has is ours, and is real, abiding.

\* \* \* \*

I would like to ask for information in regard to different passages in the Old Testament. Take for example the 19th chapter of Genesis, commencing at the 30th verse and continuing to the end of the 36th verse; also the 38th chapter of Genesis, commencing at the 12th verse to the end of the chapter, and many other similar incidents mentioned in the Old Testament. Do you think that it is proper that such instances should have been put in print? If you can conveniently reveal some light on the subject, I would be very much obliged.—\* \* \*

The Bible does not mince matters, but when a man's life is written there it is given just as it was and not one side covered up carefully as it is today; consequently there was less in their lives to cover up. In both instances the things mentioned were done from what they considered right motives, therefore we see no reason why they should not have been written.

Suppose the life of the average man today was written

out in black and white, what would it be like in comparison? Things that are too evil to be mentioned are being done right along.

Jesus said, "That which is done in the secret chambers shall be proclaimed upon the housetops," and we know that everywhere people's sins are finding them out, and they are reaping the consequences in suffering.

Many today are learning to live pure lives that can be seen and read of all men without bringing a blush of shame to their faces, and these people and others who are awakening to the beauty of holiness, are talking and writing about purity, so bringing to light the truth that the eyes of the innocent may be opened, and they be saved from the lusts of the flesh.

The purer one becomes in mind and body, the less of evil he sees in such records as you mention, and the more open he is to receive inspiration as to why they were written, thus learning the lessons of truth that are hidden in them; and the more ready he is also to discuss such vital subjects as the "sex" question, for the enlightenment of mankind. When light is turned on and things shown in their true light, understanding comes and the next step is salvation. Let there be light and enough of it to make us all glad to be saved from every "secret" sin.

We can see the results of wrong living as regards the "sex" question, on every hand, in diseases of the most loathsome characters. Married people suffer from sex indulgence just the same as the unmarried, thus proving that there are not two standards of morality, one for the married and another for the unmarried.

"Blessed are the pure in heart, for they shall see God." The beauty of holiness will be expressed in their lives and they will see no evil, because they will neither think nor do evil.

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which we have of God, . . . therefore glorify God in your body."—I Cor. 6:19-20.

\* \* \* \*

One matter which we consider vital in the redemption

of man is the question of eating and drinking to the glory of God. Even though one looks upon the body as a piece of material machinery, he should treat it at least as well as he would the furnace in his house. He would not choke it with fuel that would put out its fires. If you are in the habit of eating rich foods, such as butter and other animal products, you build into the cells an adverse element which interferes with a ready response to the quickening life of the Spirit.

\* \* \* \*

You say that probably no case of this kind has ever been cured, but we call to mind just now one that came under our notice. A lady had been suffering quite a while with the condition you describe, and although she knew the Truth, she had not been able to demonstrate. She finally decided that she would gain the victory, and she shut herself in her room and began to work in earnest. Faithfully she spoke restoring Words of Truth and carried them consciously into the fingers and joints. At the end of three days the work was done, and her hands were whole. You understand the Law of thought so well that you can readily see how her healing took place.

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### APPENDECTOMY IS CRIMINAL

"An operation for appendicitis should be called a criminal operation and should be prohibited by law," Dr. Charles E. Page, a widely known Boston physician says. "I have been following the records of appendicitis ever since the craze for appendectomy started, and I confidently believe that the day is coming when the people will finally realize that the removal of the appendix is a criminal operation. As for the widely proclaimed benefits and saving of life by the operation it seems hardly necessary to cite the long list of deaths that have followed it. I have kept track of such deaths for twenty years and the list is appalling."

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Teach me thy way, O Lord, and lead me in a plain path.—Psalms 27:11.

## DEMONSTRATIONS OF THE LAW

*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.*

Let the redeemed of the Lord say so.—Psalms 107:2.

Ye are my witnesses, saith the Lord.—Isaiah 43:10.

The Lord gave the word: great was the company of those that published it.—Psalms 68:11.

So will I compass thine altar, O Lord: That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.—Psalms 26:7.

One of the privileges of those who have been blessed of the Lord is the right to tell abroad his goodness. Proclaiming his salvation is not only a privilege, it is one of the requirements in the fulfilling of the Law. Blessings do not abide with one who will not acknowledge them. Everyone who has felt the outpouring of the Spirit and received the benefits of its healing, awakening, prospering power, should generously publish the glad tidings that others who do not yet know the Savior's Love and Power may be constrained to seek him.

In the Silent Unity ministry we receive many letters praising and blessing God for his help in every kind of need. Extracts from some of these letters are printed in UNITY every month for the encouragement of others who would know the Lord as their Friend, their Father, their Healer, their All. Many more of these letters are received each month than we have space to print, but all who acknowledge what God has done for them are blessed in that acknowledgment, even though their letters are not published.

### HEALTH

*Esmond, N. D.*—During the year of 1912 I was very

sick with neuritis, and when all *materia medica* had failed I was led to appeal to you for treatments. From that time forward I began to improve, and today I am in good health and have been able to manifest the same in my life. When I was able to work I was without a field in which to work. I again appealed to you for help and in answer to my prayer I was led to a field of labor. I have most certainly been able to manifest health and success, for which I cease not day and night to give glory to God.—*P. C. H.*

*Columbus, Ohio*—A few years ago I asked help for my husband. He was very ill and the doctors said they would have to operate on him and then he would be blind for two years. A friend asked me to write to you and he was healed in every way. I feel it was through your prayers to God, and give thanks daily.—*Mrs. J. C. N.*

*Hartford, Conn.*—I wrote you less than a month ago, asking for healing of constipation, indigestion and gastritis of many years' standing. I received your "Instructions to Patients" and the healing thought on New Year's Day, and every day since has been one of marked improvement. It seems almost too good to be true, but I have not taken a laxative and my digestion and elimination have been normal during the past week. Preceding this time there was hardly a day for over fifteen years that I had gone without laxatives or cathartics in large doses. Severe neuralgic headaches and rheumatism are nearly gone. I feel that entire freedom from all these conditions is now at hand through my understanding of the Truth.—*Mrs. N. E. N.*

*San Gabriel, Cal.*—I began feeling better on mailing my letter, and have steadily improved in spite of extra work and strain that would have ordinarily completely exhausted me. I never felt better, and yet that is nothing to the peace and calm that fill my being. I am indeed, filled with the abundant life of the Spirit.—*L. S.*

*Los Angeles, Cal.*—While reading your letter my heart was filled with joy and thanksgiving, and a peace came over me which it is impossible for me to describe. It was all so sweet and beautiful and all the pain left me.—*A. K.*

*Cleveland, Ohio*—A friend of mine left town about six or eight weeks ago, threatened with tuberculosis, and he looked very bad. We have been affirming the Truth for him and he was here this morning looking fine, plump and rosy-cheeked, and he said, "I am well."—*L. W.*

*Blaine, S. C.*—My daughter and son are both better, and my husband's cancer is healing. I feel that I have my

**MY Spirit, Soul  
and Body are  
Unified in the Con-  
sciousness of Abun-  
dant Life in Christ.**

**H E Satisfieth my  
Longing Soul,  
and filleth my Life  
with His Good.**





temper under control, and am not so impatient.—*Mrs. L. A. F.*

*Sacramento, Cal.*—Just one month ago today I wrote you asking treatments for mother, who was suffering untold agony with pains in the head which the doctor called "uric acid" poisoning, and for which all of them agreed nothing could be done. She had no relief day or night for weeks and was becoming very weak from the pain, until in sheer despair I asked you to take her case, and am happy to say she has not complained of her head since and seems much brighter and stronger. She was better the very day your letter arrived. I consider this a wonderful demonstration, as her case seemed so persistent, but could not help but yield to the power of the Spirit.—*A. E. B.*

*Battle Creek, Mich.*—Mrs. B.'s cancer is gone. Praise God!—*Miss I. K.*

*Brooklyn, N. Y.*—I have been able to do without glasses since last March, after having worn them for fifteen years. I have also had many other wonderful demonstrations.—*E. K.*

*Kinsley, Cal.*—Since I asked your help for cancer I have not been troubled, and I believe it has gone never to return.—*W. J. P.*

*Springfield, Ohio*—I am becoming more and more interested in the Truth every day. My daughter came to me the other day, and told me her baby was very sick. I went to see him, took him up in my arms and spoke the Word of Truth to him for a few moments and his fever left him entirely. I put him down on the floor and he went on playing with the other children, and has been well ever since. My heart is full of thankfulness to God for this wonderful Truth.—*E. K.*

*Brooklyn, N. Y.*—Some weeks ago I requested treatment for falling hair and disorder of the scalp. I have followed your instructions faithfully and my hair has ceased to fall out and new hair has started growing.—*F. L. B.*

*Osawatomie, Kan.*—J.'s eyes are entirely healed and she has been improving rapidly ever since I 'phoned you. It is wonderful how powerful the Word of Truth is. I feel the strength of your help so that it helps me to see clearer and establish the true thoughts in my consciousness.—*B. J.*

*Raleigh, N. C.*—My little son is improving every day, gaining in health and mind, after a long illness and three operations. I am also improving. My nerves are quieter and I am feeling better in every way. The internal trouble

is not bothering me at all now, after having suffered agony for three years.—*Mrs. W. C. W.*

*Denver, Colo.*—I wish to tell you the good news that my face is perfectly well. My head is better and the noises have gone. I am holding the thought that my body is the temple of the Living God and perfection is being made manifest in it.—*Mrs. J. B.*

*Buffalo, N. Y.*—The help my brother received in response to my telegram was wonderful. He was in apparently a very serious condition, the result of a fall. It culminated in appendicitis and kidney trouble, causing very great pain. Two physicians were in attendance, one of whom said an operation was necessary. Very soon after my wire to you however, the patient began to improve and was able to be up in a week. The first of this week he returned to his work.—*Y. J. S.*

*Brooklyn, N. Y.*—Last July I requested help for my daughter who had been subject to hemorrhages of the uterus for five years. She was wonderfully saved at that time, and in September was threatened with another attack. I wrote you at once and before my letter was posted she was relieved. I know now my daughter is entirely cured. Praise be to the Father!—*Mrs. E. M. S.*

*Superior, Wis.*—A few weeks ago I asked treatment for chills and fever and being out of order in general. I am now perfectly well.—*Mrs. C. W.*

*Oldtown, Maine*—I am receiving much help from the loving Father. I have been able to do more work and have stood it better in both mind and body than I have for years. I am improving all the time. My son is better of the rheumatism and has better ideas in regard to his business affairs.—*Mrs. R. B. C.*

*Chicago, Ill.*—I am entirely free from the cough for which I requested treatments. I never saw a cough cured so quickly. My health is splendid.—*A. A. B.*

*Redwood Falls, Minn.*—After reading the leaflet, "Prayer," and letting my thought rest upon it I had a beautiful demonstration of the Truth. For four or five days I had been troubled with a terrible backache, sometimes the pain being so excruciating as to be almost unbearable. I could not turn in bed without moaning. Yesterday I spent most of the day with my UNITY magazine, drinking in the beautiful thoughts and enjoying them to the utmost. Then I read the leaflet, "Prayer," and it appealed to me very strongly, especially the treatment given for headache, and I

said to myself, I am going to apply that treatment. I retired as usual. Every time I awoke I let the thought, "Spirit has no pain," predominate over everything else. During the night I noticed a decided change for the better. This morning the pain had almost entirely gone and tonight I can scarcely realize that the suffering of the past few days was mine at all. All I can say is that it is wonderful, and I praise and give thanks to my heavenly Father for his goodness to me.—*M. L.*

*Richmond, Cal.*—Since reading UNITY I have gained light in many ways. I had a wonderful experience a few evenings ago. We had vegetable soup for supper and I was standing by the stove taking it up into a large bowl. I had the bowl full when, just as I turned to go to the table, my son came across the room and bumped my elbow. The boiling soup spilled all over my hand and wrist and it almost paralyzed my hand. The bowl dropped to the floor, and my husband and the others rushed to see what was wrong. My hand was swollen terribly and was almost purple. My rings were cutting into my fingers and one of the rings which had become thin, broke open. The pain and burning was so bad I could not stand it. I could not straighten my fingers. I went into my bedroom and I asked God to heal my hand perfectly. In a few moments my husband came in and asked if my hand was any better. I told him it was all right. I came out and showed them my hand. There was no sign of swelling or red, or blemish of any kind on it. I could scarcely believe my eyes, but God did his work quickly and perfectly. I just gave it into his care and did not worry any more. I don't think it could have been ten minutes from the time I burned it until I showed them my hand perfect. Where would I have been had it not been for my faith in God?—*Mrs. E. W.*

*Salt Lake City, Utah*—My father, who had a slight paralytic stroke, and for whom we telegraphed for treatments, is well on the road to complete recovery. He is daily rejoicing in his power and strength.—*C. L.*

*Crab Orchard, Ill.*—On the fifth inst. my daughter called me on the 'phone, telling me that the baby had pneumonia. In a short time I was by the bedside of the panting little child, and I knew that God is not willing that any shall perish. I prayed and with understanding. I sat down beside her and said, "In the name of Jesus Christ you are healed." Our faith was sorely tried, as she appeared to be growing worse. However, about midnight she was

easier and I laid down and slept. In the morning she was much better. In the meantime I had sent you a message, and at about seven o'clock in the morning I saw that the Word sent forth had aroused the real child of God. Our baby then had only need of food and good care.—*M. A.*

*Hollis, Okla.*—When we sent you the telegram I seemed to be very sick. Was suffering intensely, and didn't seem to be able to hold a Truth statement or to help myself in any way. Finally this thought came to me, "Judge not by the appearance, but judge righteous judgment." My suffering ceased almost instantly after I thought of the meaning of the statement and I have not suffered any since. God has surely abundantly blessed me and I rejoice and give thanks daily.—*D. C.*

*Carterville, Mo.*—I thank the Father for the light I have on his blessed Word. It is truly wonderful, when we can only believe. I have been a great reader of the Bible for the past seven years and have prayed earnestly for more light and wisdom. It has kept coming, and I have been led to this Truth, and it is being made plain, just as I asked. The fifth of November I fell on the ice and broke my thigh. It was so very painful it seemed as though I could not get my mind on God to believe or trust him as I ought. For five days I suffered, but would not even have it set, but told them the Lord would heal it. I would have a fever, then a chill, but the fifth day I told everyone to go away and leave me alone with God, for he was going to heal me. I had not slept for five days and this came to me: "It is not my will that any should suffer." I went to sleep and slept for five hours. When I awoke I was healed, got out of bed and walked and stood on the floor and have not had a pain or ache in it since. Peace and prosperity have also come into my home.—*Mrs. C. D. M.*

*Caldwell, Idaho.*—The fast mail train ran into me, killing my horse and breaking my buggy all to pieces. My shoulder was crushed, and I was vomiting blood. The doctors did not try to do anything for me, as they thought I would die. They told my husband to send night messages to all my children. As soon as my mind was clear I commenced declaring Truth statements, holding myself as one with the Father. In an hour the vomiting ceased, and I am again gaining the use of my whole body.—*Mrs. D. N. S.*

*New York, N. Y.*—I had worn glasses for fifteen years and no doctor thought I could do without them, but now I scarcely use them at all.—*M. L. A.*

*Sheffield, Mo.*—About two months ago I was in the hospital, not expected to live from an operation. I could scarcely speak when I told my husband to telephone to you for help. On Monday I began to get better, and today I am at home well. I am very grateful to God for his goodness.—*Mrs. G. A. H.*

*Tacoma, Wash.*—I had been troubled with weakness in my back and thighs for several years and it finally commanded my abdomen, until last spring I was unable to stand or sit, being only able to lie stretched out in bed. A friend heard of my condition and wrote you for prayers. I got able to sit up, then finally to stand and at last able to do my work.—*G. D. R.*

*Needham Heights, Mass.*—For the benefit of those who are being treated with small result I would like them to know that when I asked for treatments some years ago, the change in me was very marked. I found though that the change would have to be wrought from within outward and I am, after all these years, only now reaping the benefit of the good words spoken by the Silent Unity workers. In the face of misleading appearances I stand firm in my conviction that God is my all.—*H. F.*

*Alameda, Cal.*—The young lady who had typhoid fever and for whom I requested treatments is getting along fine. She has been improving steadily and the change was miraculous.—*Mrs. E. D.*

*Boston, Mass.*—Two weeks ago I telegraphed you for treatments. I was in despair, and my case seemed to be pretty bad. There has been steady improvement in my condition and I no longer have the pains in the base of my spine and back of my neck. I am much stronger, and the blood pressure has decreased. I am full of hope and feel that I will soon be made entirely whole.—*S. B. K.*

*Huntington Beach, Cal.*—The exhaustion and apparent sinking spells, during which physical dissolution seemed near at hand, have entirely disappeared and I am gaining in strength and now have a desire for food.—*H. E. C.*

*Seattle, Wash.*—I wrote you of the constant consciousness of the doctor's words, telling me that I had tuberculosis, and asking your treatments for same. On the day in which you must have received my letter I stood on the back porch, talking with my daughter and suddenly I had an experience impossible to describe. I was not at the time thinking of Unity or the letter and had told no one I had

written, but all at once I seemed to realize the wonderful beauty of the earth and sky, the sunshine seemed more glorious, the air sweeter and fresher than ever before. I began to inhale great draughts of it, my lungs rapidly and involuntarily inhaling and exhaling the air as never before. I was not conscious of what it could be at the time, but afterward I knew and I have not been troubled by a thought of the doctor's words since. I have felt perfectly well, and am able to do all my work with ease.—*F. T. G.*

*Oklahoma City, Okla.*—About two months ago I requested treatments for stomach trouble. At that time I could hardly walk about the house. I had almost given up hope of ever being well again. I can never be thankful enough to God for his mercy in giving me health again. I take UNITY magazine and like it so well I can hardly wait for the time for it to come.—*Mrs. L. A. D.*

*Cleveland, Ohio*—My cousin about whom I wrote and telegraphed you several weeks ago, and who had been given up by three doctors, is recovering.—*Mrs. P. R.*

*Chicago, Ill.*—When my husband wrote to you I was seriously ill, and did not think I would get well, but before the letter reached you I felt a change for the better.—*F. A. I.*

*Chicago, Ill.*—A short time ago I was suffering with an attack of sciatica, when this message came to me, "Serve the Lord with joy and gladness for all good things." I commenced gaining at once and was soon free from pain.—*J. C. M.*

*Edgar, Neb.*—About thanksgiving time I requested your help, as I feared an operation. Thank God, I got over the fear and soon began to improve; have almost entirely recovered. I have learned to realize more clearly my oneness with God.—*Mrs. K. G.*

*Frankfort, Ind.*—I am well, in fact, my health is almost perfect. The nervousness in the back of my head and in my neck has entirely left me. I can do my work better than ever. I never before seemed to grasp the Truth and understand so well as I do now. My mind just seems to unfold and God points the way. I had a good demonstration with my little boy. Three of his fingers were caught in a door and appeared to be cut or mashed to the bone. I immediately held a good thought for him and in five minutes the three fingers looked as well as his others and he laughed and played as before. How glad I am to know the Truth and live by it.—*Mrs. N. K.*

*Indianapolis, Ind.*—My general mental attitude toward everything has become more cheerful and kindly during the past month, and I seem to be overcoming worries and fears. My efforts toward walking are made in more confidence and are showing steady beneficial results. A bladder weakness, which has persisted for nearly three years, has shown a very marked improvement. Upon giving up all laxatives, which I have been using continuously since my ill health, I find that there is no longer need for them. In conclusion would say that my study of "Lessons In Truth" has helped me in many ways. It shows me how to help myself in a clear, understanding way.—*U. C. B.*

*New London, Conn.*—I have been helped from the depths of despair to the sunlight of God's everlasting love.—*L. W.*

*Alturas, Cal.*—Since I last wrote I have improved wonderfully. I have no more stomach trouble, and the ringing in my ears has ceased.—*Mrs. J. L.*

## FREEDOM

*Quincy, Ill.*—My son has not drank one drop of whiskey for several weeks, and has no desire for it.—*F. W. L.*

*McAlester, Okla.*—My son has not drank as he usually did. He would be gone for two weeks at a time, and I would not know where he was. During the past two months he has been wonderfully changed. My youngest daughter was phoned for to go to an adjoining county to teach the day after I wrote to you.—*Mrs. E. A. B.*

*Fruitdale, S. D.*—Mrs. H. is improved in many ways. As to myself, I asked you to treat me for the tobacco habit, and I laid up my pipe and put my plug of chewing tobacco in my pocket. The pipe is still cold, praise God, and the plug is getting drier each day. Once in a while I think of it, and when I do it is to thank God I am no longer its slave. I am free after forty years of bondage. God's mercies are wonderful.—*G. W. H.*

*Independence, Kan.*—Am feeling so thankful for the good received by my father. He had been in bondage for over twenty years to a drug habit, and I asked help for him about a year ago. I was getting discouraged about him, when I had a letter from my sister with whom he lives, saying he had resolved to quit. He has stuck to his resolution, and is doing nicely.—*Mrs. M. C.*

*Kingsville, Texas*—A short time ago I asked prayers for my husband. It is with the deepest gratitude and love to God that I acknowledge the spiritual healing and uplift that has come to us both. He is feeling much better and says his taste and desire for whiskey is gradually leaving him.—*Mrs. E. F.*

*Morristown, Mo.*—I have quit the use of tobacco in every form. Have also quit using intoxicants of all kinds.—*J. T. C.*

*Worcester, Mass.*—I asked help for E. G. B. some time ago. He has not drank a drop of liquor or used morphine for over five months, and has no desire to do so.—*M. E. R.*

*Laton, Cal.*—Sometime ago I asked treatments for a friend who was smoking a great deal. Since the first of January he has used no tobacco in any form. This is a good demonstration, as he had smoked continually for the past six or eight years.—*Mrs. Z. M. B.*

*Hemit, Cal.*—I asked your prayers to help me overcome the morphine habit. Doctors had said repeatedly that getting rid of it without medical help was impossible, but I am demonstrating that it can and is being done. I am almost free.—*Mrs. G. H. J.*

*International Falls, Minn.*—I have been wonderfully blessed since I learned to know God. My life has that peace that passeth all understanding. Praise his Holy Name! The desire for meat has all gone, and I have not smoked for a year. The appetite for drink has also been taken away. My life is one continuous joy.—*W. J. V.*

*Salt Lake City, Utah*—My husband has given up drinking and I am sure he will continue to keep from it. The Unity Lessons are of wonderful help to me.—*E. M.*

*Myrtle Creek, Ore.*—I am writing with joy and happiness, as my son came home a few days ago; had been gone for two months or more. He is not using the drug and his mind is almost normal. God has healed him, and I feel so thankful. I awake in the night and my first thought is of praise to God for all his goodness and mercy.—*F. H.*

## PROSPERITY

*Detroit, Mich.*—I have been prospered, guided and blessed, and life seems brighter generally since I have come into an understanding of the Truth. I wrote to you during the early part of October, asking treatment. It seemed that we must lose several hundred dollars. I tried to have faith



but it would be shaken and then it seemed that an inner voice said to me, "I am greater than all conditions." Even in the face of impassable obstacles we won out easily. Then I asked God's guidance and we have been led aright. My husband has work and I am daily giving thanks. I have been kept from sins and evil influences through the power of God's Word. An inherited taste for liquor has been curbed in my husband. I want to praise God always for his wonderful works to the children of men. "For he satisfieth the longing soul, and the hungry soul he filleth with good." "Praise ye the Lord, O my soul!"—G. S. N.

*New York City, N. Y.*—I am happy to say that the same day I received your Prosperity Bank I received part of some money that had been owed to me for two years. It was truly a very pleasant surprise, and I feel deeply grateful for your good thoughts. It would be impossible to tell you how much I value UNITY magazine. It is a source of inspiration and encouragement such as I have never before met, and I look forward eagerly each month for its arrival.—Miss M. F. S.

*Buffalo, N. Y.*—I am indeed happy to say that my affairs are improving, and I am thankful for your encouraging letter which gives me the assurance that right thinking and perfect faith remove every obstacle to man's success and happiness.—W. H. S.

*Alto, Mich.*—I have learned to realize that "God is my all Provider." The *Weekly Unity* bearing the date of December 30th last is worth the full price of subscription. "Report of Healing Meeting in the Unity Auditorium; Subject, Prosperity," is a God-send to me. I enter fully into the Truth of the belief and have faith in God as the All-Providing Father. I feel his Omnipotence, and know that from his inexhaustible storehouse every man, woman and child can draw. My son went to Oklahoma last July, to the great oil fields there that are just opening up. He is a boiler-maker and work on the big tanks he found to be very good with good pay. But soon after he went there the war broke out, and everything seemed doubtful. I wrote you about it, and you asked me to hold the thought, "God's Inexhaustible Bounty is not withheld." My son has only been out of work once, and that while he was waiting for supplies. *Weekly Unity* is a veritable life preserver; a true spiritual guide.—Mrs. E. G.

*Elko, Nev.*—I wish to express my heartfelt thanks for God's bountiful goodness. So much provision has been

made for our needs that the problem has grown to be how to take care of what is left after we are supplied. My mind is more and more drawn out in spiritual exaltation and praise for the wonderful works. God has encouraged me in spite of appearances, so that things that once gave me so much pain and sorrow are sunk into the sea of oblivion, and a mighty peace assures me all is well. My Father is taking care of me and mine, for all mine are his, and he is shaping and perfecting all in his own way.—*Mrs. E. E. D.*

*Roy, Wash.*—I am now working, and I know that it was God only that could have brought things around so that I found the place that just suited me.—*R. P.*

*Seattle, Wash.*—During the last week I finished the undertaking started some ten days before. I leased the farm for a period of several years and have been able to meet two very necessary obligations.—*N. E. B.*

*Springfield, Mass.*—I feel much easier and happier about life and my environment. I rented my room to a very satisfactory roomer and it has proved a great help to me.—*Mrs. M. R. W.*

*El Paso, Texas*—Two years ago I wrote you for prosperity treatments. At that time my husband was out of work, and we were in debt. Since then we have bought a nice little home and have it partly paid for. My health has improved and we realize that all good things come through the power of the spoken Word of Truth. We are very thankful to God for the many blessings we have received and are receiving daily.—*Mrs. M. E. W.*

*Conroe, Texas*—I have been helped so much through your teachings of Truth. First of all you have taught me the beauty of giving freely and also that money is not the only thing that we can give freely. I have learned the beauty of living with an ever-present hope that shines forth without flickering, even in the face of the most severe trials.—*Miss A. C. C.*

*Ramona, Cal.*—Praise God for leading us out of bondage and showing us the way. We were able to pay the interest on the mortgage and the most of our bills are now paid. This season has been the best for many years, and the crops are going in better than we ever asked.—*Mrs. D. W. B.*

*Oakland, Cal.*—I got a position I wanted the same day I received your letter.—*I. E. V.*

*Seattle, Wash.*—The prosperity treatments brought the desired result. During the month of December, when

least could be expected, I have received three times as much as any month in 1914.—*H. A. S.*

*Denver, Colo.*—You have been treating me for prosperity and also for a deeper realization of the Truth. In both directions the work has had much effect, for which I return thanks to God many times a day. Money for certain pressing needs has been wonderfully supplied, and I have experienced and am experiencing a peace I never knew before.—*Mrs. D. E. S.*

*El Paso, Texas*—I have secured a better position than I had hoped to receive. I am receiving many blessings from the Father every day. I have thrown away all medicine and have depended upon the indwelling love of the Father to heal me of a very hard cold, caused by opening my mind to anger instead of leaving all difficulty to God. I am over it now, and next time shall know better.—*J. A. S.*

*Spokane, Wash.*—My brother has had steady work and they are well pleased with him. The company for whom I worked has called me back again, also.—*B. M.*

*Flint, Texas*—The prosperity treatments have been wonderful and have brought many surprises to me. The other help I asked for has indeed been given. The misunderstanding between my friend and me has vanished, and harmony and peace now reign. Such is the power of the Word. My health is perfect, and my understanding of the Divine Law becomes clearer daily.—*A. A.*

*Chicago, Ill.*—Two weeks ago I requested your help in securing a situation, and two days after mailing the letter I secured a position.—*B. S. C.*

*San Francisco, Cal.*—My husband has had steady work for seven months. My study of the Truth has surely brought success, and the blessings of peace, health and joy to our home.—*Mrs. C. C.*

*Carthage, Mo.*—We never started a year in our married life that looked as bright as this one. We are nearer to God and know of his boundless love.—*S. L. D.*

*Chicago, Ill.*—I never before had such a prosperous Christmas. All my friends seemed to have found out all things I was in need of, and I was just showered under with the most useful gifts.—*E. T.*

*Milwaukee, Wis.*—I requested your prosperity treatments, and I have found a suitable position, though work was very scarce.—*L. R.*

*Chicago, Ill.*—Your encouraging letter in reply to my request came at a time when I had been out of work and

was so depressed that I was confined to my bed the day before it arrived. But that morning I awoke with a new feeling within me, and after reading the letter a new light came to me and I felt as happy as though I had not a care in the world. I got work that day and have been busy ever since. Also my son received a position the same day.—*Mrs. E. H.*

*Milton, Pa.*—We have been greatly blessed through your treatments. My husband secured a position and starts to work this week. It is wonderful the help we have received, for everything seemed so dark. I now see things in a different light.—*Mrs. E. T.*

*San Antonio, Texas*—A wonderful change has come to me. My husband has a good position, and we will soon be out of debt.—*Mrs. A. B. H.*

*New York, N. Y.*—It is with the greatest joy and gratitude to God that I tell you that my father has obtained a situation of responsibility, quite worthy of his great ability and beyond anything he had hoped for. My brother-in-law has stopped drinking, and has a firm grip on himself.—*Mrs. H. M. H.*

*Galveston, Texas*—My husband is doing splendidly again in his business, and I have succeeded in renting an apartment that has been vacant most all winter.—*Mrs. C. E. G.*

*Oak Park, Ill.*—When I wrote you for your prayers, we were in a serious condition financially. My husband's firm which he had been with for many years had treated him badly. After I had written you things began to take a turn, everything began to move for us, like the wheels in a great engine, slowly at first, but gathering strength with each revolution. Last Friday they sent for my husband and he was exonerated in a beautiful way. God has accomplished a wonderful change for us and has helped each one of my family to know him better. UNITY came to me just one year ago and has transformed my life.—*Mrs. E. B.*

*Nashville, Tenn.*—I have been wonderfully helped through the prosperity treatments. I keep boarders and since writing to you I cannot accommodate them all, unless I open another dining room.—*Mrs. A. A. S.*

*Hartford, Conn.*—Some months ago I asked help for myself and husband. For one year Mr. B. was out of work and we were both greatly discouraged. While on a visit I ran across one of your magazines, became very much interested in it and immediately subscribed. I thought as it had been so helpful to others it surely ought to help us, and

what a God-send it was at that time. I not only read every word but studied it almost every spare moment, going into the Silence at a regular hour each day, and it was not long before results became apparent. My husband was also greatly interested, and we worked together faithfully, and all that long year we were both beautifully taken care of, provided with the necessities of life, and sometimes luxuries, without any apparent effort on our part. My husband was a long time securing a position, but we were persistent and knew that he would surely find the right thing, and today he is working for a firm he likes very much, and he is doing well. How grateful we are to our Father for his protecting love and care all those months when everything looked so dark!—*Mrs. J. A. B.*

*El Paso, Texas*—Last week I wrote you, telling you of my troubles. Since writing my husband has secured a good position and prosperity comes to me on every side. I thank God for taking care of me!—*Mrs. J. B. H.*

*New Orleans, La.*—Through your prosperity treatments my husband and I were able to pay our rent several days prior to its being due. This was a great pleasure to us, for it meant happiness for our landlady. I have been able to demonstrate over a very bad sick headache, accompanied by sore throat and many complications too numerous to mention.—*E. R. B.*

*Concord, N. H.*—I was blessed with prosperity almost as soon as my letter to you was started, and enough money came in to pay my bills.—*Mrs. E. M. H.*

*Palermo, N. J.*—Some time ago I requested prosperity treatments for my daughter, and am happy to tell you that she has had employment ever since.—*Mrs. C. W. G.*

*Tacoma, Wash.*—My son is getting along better financially and is more desirous of settling down. He has never before had such a desire to make good as he has in the past three months.—*L. K.*

*Seattle, Wash.*—My brother and I have been much helped through the prosperity treatments. Money to meet a payment I had to make came in a most unexpected way. It seemed like a miracle, as it came just in time, and was just the needed sum.—*B. B.*

*Hanover, N. H.*—I found work very shortly after writing, and I have prospered in other ways.—*F. W. D.*

*Chicago, Ill.*—My husband has secured a good position.—*Mrs. U. S. W.*

*San Diego, Cal.*—About a week ago I wrote for pros-

perity treatments, and it is wonderful how God's blessings have come to me. I have rented my house, for which I am very thankful.—*Mrs. P. A. S.*

*New York, N. Y.*—I am a shirtmaker, and before I sent for the Prosperity Bank things looked pretty dark for my mother and me. But now the Lord has heard me "while I was yet speaking," and during the past week more orders have come in than ever before.—*F. W.*

*Casa Verdugo, Cal.*—Right after I wrote you, even before I sent the letter, the 'phone rang, and to my glad surprise I was wanted the next night to sing. I never sang so well before. It seemed God was with me every minute and the whole evening was a wonderful success. Right after that I got a position here in town.—*M. D.*

*Louisville, Ky.*—I see a marked change in my condition and some change in prosperity. I have been able to meet my daily expenses.—*Mrs. L. R. D.*

*Canton, Maine*—When I requested prosperity treatments for my daughter, she was almost in want. In a few days a lady of wealth came to her and said she wanted to hire a studio a part of the time and would pay her enough rent for the whole time.—*Mrs. F. R.*

*Shawnee, Okla.*—About two months ago I requested treatments for permanent roomers, and the day I received your answer I had five calls for rooms, all of them expecting to be permanent. I had a young girl here who was taking treatment for her eyes and expected to be here all winter and spring. I read a good deal of your teaching to her and she wrote you for treatments, and almost at once there was wonderful improvement in her eyes, so much improvement that she quit the doctor and went home.—*Mrs. S. C. H.*

*Chicago, Ill.*—My husband has had many benefits through the prosperity treatments. He has had work, and everything looks brighter.—*Mrs. G. D.*

*Crescent City, Fla.*—I am blessed with prosperity more than I have ever been in life, and have had steady work ever since I commenced treatments.—*G. N. A. R.*

*Detroit, Mich.*—I requested help in getting employment and in overcoming a bad cough which had bothered me considerably. I got employment and am entirely free from the cough.—*Mrs. A. R.*

*Bound Brook, N. J.*—My husband received a raise in salary the first of the year, and we have been abundantly blessed in various ways.—*Mrs. L. V. R.*

## NOTES FROM THE FIELD

The Unity Truth Center of Malden, Mass., holds meetings every Monday at 2:15 p. m. with Mrs. Sarah W. Sherman, 168 Ferry Street.

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*Wings* is the title of a new Truth magazine for children, which is edited by Mrs. Ida Mansfield Wilson, and published by the Wings Publishing Company, Oakland, Cal. We quote from the title page: "*Wings* is a magazine of aspiration, inspiration and self-help, and is devoted to the unfoldment of the Christ-child." *Wings* is listed with our exchanges.

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Mrs. Katharine V. Washburn, at one time with the Home of Truth in Los Angeles, Cal., is now conducting a mountain retreat in Sirrea Madre, Cal., where Truth lovers may find rooms and spiritual healing or rest, as needed.

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The California College of Divine Science in Oakland, Cal., is planning a summer of Truth teaching at the rooms of the College, 727 West 14th Street. Visitors at the Exposition in San Francisco who are interested in this study of Truth will be welcome. For further information address Mrs. Helen E. Close at the number given above.

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Rev. H. W. Pinkard, of the Divine Healing and Teaching Mission, 1448 North 18th Street, Omaha, Neb., invites UNITY readers and all Truth students to meet at the Mission on Sunday, March 28th, for the purpose of organizing a Unity Center. Rev. Pinkard is a native of the Hawaiian Islands.

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Mrs. Sarah F. Connley, formerly of Selma, Cal., is now in Oakland, Cal., where she is connected with the Rock Ridge Truth Center as healer and teacher. She is living at 5679 College Avenue, and will respond to calls for her ministry. Phone, Piedmont 7727.

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Susie M. Wallington, 281 Summit Avenue, Jersey City, N. J., is conducting Sunday services at 54 Clark Street, near Myrtle Avenue.

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Mrs. Ida Mansfield Wilson, who has for several years conducted the Rock Ridge Truth Center in Oakland, Cal., is now located in San Francisco, Hotel Worth, 641 Post Street. Mrs. Wilson will now devote her time more exclusively to lecturing and teaching, and in edito-

rial work. Classes in self-healing and spiritual unfoldment are being formed. Consultation by appointment. Phone, Prospect 3840. Mrs. Wilson will hold the usual Sunday services at the Rock Ridge Center, also the Tuesday classes there.

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The Senior meetings of the Center of Practical Christianity in Winnipeg, Canada, are now held at Sunshine Headquarters, 340 Spence Street. Further information may be had by addressing V. W. Potten, P. O. Box 1863, Winnipeg.

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The Society of Inner Truth is located at 11 East 41st Street, New York City. A free reading room is opened at this address.

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Metaphysical Headquarters and Library are now opened at 220 Post Street, San Francisco, Cal., and will be continued throughout the Panama Exposition. Unity literature may be found here.

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### UNITY LITERATURE

*Edom, Cal.*—We have been reading "Christian Healing." It is a wonderful book and truly a philosophical exegesis of spiritual release and unfoldment.—*F. H. W.*

*Pomona, Cal.*—I have never read any literature which fits every nook and corner of my life as your books do. Prosperity has been manifest in our affairs, and my husband now has a permanent position. Everything is running smoothly, and he is so happy and encouraged.—*Mrs. H. G. L.*

*Unionville, Conn.*—If it only were possible to tell you in detail the great and lasting benefit that has come into my life and affairs through my study of UNITY. Just the knowledge that I am one of you is a source of strength. I repeat the class thought many times a day, and it seems to me that I am growing stronger in the power to help others. The magazine is certainly a blessing to me. H. S., for whom I asked treatments, has not drank at all since last winter. His wife's health is also improving.—*M. E. S.*

*Springfield, Mass.*—I wish to thank you for all the help and encouragement I have received from your letters and the *Weekly Unity*. I could not do without it. I have been prospered in many unlooked-for ways, and I realize that my supply comes from the Father.—*H. W. S.*

*Arlington Heights, Mass.*—I have been entirely cured of worry, and the beautiful thoughts I have received through your letters and the UNITY, both weekly and monthly, have lifted me over trouble, financially and otherwise. I have received many wonderful God-given blessings.—*M. A. P.*





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### CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the April UNITY:

## CLASS THOUGHT

April 20 to May 20, 1915

Held daily at 9 p. m.

*Christ, the Living Word, quickens and heals me.*

## PROSPERITY THOUGHT

April 20 to May 20, 1915

Held daily at 12 m.

*Christ, the Living Word, quickens and prospers me.*

## UNITY CORRESPONDENCE SCHOOL

*Goodrich, Ont.*—Lesson One has proved beneficial to me. It has brought the Father nearer to me, within my own soul. It has taught me not to look without, but within, and I now realize more truly that his Son, the Christ, is my higher Self, also within. All of this is a great help to me, as I used to be looking here, there and everywhere for God's voice.—*Mrs. D. M.*

*Oklahoma City, Okla.*—It seems to me that the sixteenth question, of Lesson Six, Part One, or the thought brought out by the answer, covers the reason why so many people do not realize their oneness with the Father and cannot put on the new man. I am sure that that has been my stumblingblock, but, God be praised, it is not any more. These lessons have opened my eyes to the truth and reality that I am a child of God and should enjoy all the blessings that he has promised to his children.—*Mrs. B. C. B.*

*Waynetown, Ind.*—I find the instruction given in Lesson One to be a great feast in spiritual understanding, and I prize it very highly. I am anxious to progress.—*B. H.*

*Stockton, Cal.*—I have studied the first lesson carefully. It has relieved my mind more than I can say. The new light seems just what I have long wished for; in fact, I now feel more content and satisfied than ever before. Myself and family were down almost to our last resources but the future now looks much brighter. We have gotten a new lease on life.—*G. B. E.*

*Sacramento, Cal.*—The second lesson of Part One came at an opportune time. I used it in treating my daughter who had just had a serious fall. The results of the treatment were most satisfactory. Lesson Three, on prosperity, is the one I need at this time, as my son is just entering into a very promising business of his own. From this

demonstration you can see that I have already grasped some Truth about prosperity.—*Mrs. M. P. H.*

*Dillwyn, Va.*—Since studying Lesson Three, Part One, prosperity is revealed to me in a different light from what I formerly saw it. I knew that my ancestors were formerly well-to-do folks, and that through some mismanagement all was lost to them and to me. I have spent my time in questioning their wrong doings when I should have been looking to my Creator for my supply. Thank God, the light is being opened to me. I now see, and shall endeavor to do all I can to help others see the Truth.—*M. E. W.*

*Foxcroft, Maine*—I am going over the lessons of Part One, which I have finished, letting the Spirit of Truth bring to my mind the true meaning—that is, of any points perhaps not quite clear before. I get much out of the lessons that I failed to find while studying them first. So many points which I could not then understand have been made plain. I have read "Lessons in Truth" a second time, and am reading "Christian Healing" again. I am so beautifully changed in every way. I am really a new being. In our home we used to be short of everything. Now we have plenty of wood, clothes, good food, and best of all, health and harmony. I am not holding back what I learn; both the books I have studied and the true words established in my consciousness are freely given to all as the Spirit within directs me to them. Before I found this Truth I was so unhappy, and now that the light has come I am so glad to be able to tell others, for I want everyone to be filled with joy as I am.—*E. M. E.*

*Stevensville, Mont.*—You may send the questions for Lesson Six, Part One. This is a most powerful lesson and I have been applying its teachings with the most gratifying results. About twelve years ago the thought came to me that surely death was not a part of God's plan, for it seemed to me that instead of conquering anything it was a complete slump into negation. And yet no one save Jesus has made the Great Demonstration. Now I see and understand why it has not been done. This great Truth is taking hold of me as my mind takes hold of it, and is incorporating itself in my body. The result is a quickening that I have never before experienced. I am sending messages of Omnipresent Life through my entire being and am awakening parts that have been asleep. God bless you for the work that you are doing in preparing for the coming of his kingdom.—*L. C. L.*

*Kalamazoo, Mich.*—Inclosed is my version of Lesson One, which I trust will meet your approval. I have been intensely interested ever since I first came in touch with the UNITY magazine. It is amazing what can be accomplished with even a little understanding, or with just an earnest desire to understand. Christmas evening I laid off my glasses and have not touched them since, after wearing them for more than fifteen years. I simply do not need them. My eyes do not blur

nor ache, though I have used them constantly at close work until ten or eleven o'clock at night. I have not tried to save them in the least. This is a perfect marvel to some friends who have been opposed to Truth, and on the strength of it they gladly accepted my offer to lend them my magazines to read. I am eager for the next lesson. There is such need to know how to demonstrate the "here and now" power of the All-Good.—*Miss N. T.*

*Nevada, Mo.*—Just about one year ago I wrote the answers to Lesson One of the Correspondence School Course, and failed to come anywhere near the passing grade. When my grade was sent me together with further suggestions, I studied them over and decided that I could not conscientiously answer as I saw was expected because I did not believe it. I put the lesson away for, as you know, a long time. Meantime I have been fortunate enough to be able to visit at Unity and have derived much benefit there. I am now sending a second set of answers and trust I may pass this time. Even if I do not it cannot prevent my having the added knowledge obtained from the lesson. I wish to say that the strange part is that I cannot now find where my former objection to your teaching was.—*M. J. S.*

*McDonald, Kans.*—Lesson Six has been a great blessing to me. I realize within what the Great Demonstration means outwardly. My hair has changed color, and I walk in health and harmony. Praise God.—*Miss B. B.*

*Yorkshire, Eng.*—I am grateful for this last lesson—"Points from Lessons in Truth." I have realized a great blessing in reading and thinking over it. I have been much longer than I need have been, but during the last two months I have had no help in the household. Mine is a busy house and large, and through knowing the Truth I have been enabled to do all the work entailed without exhaustion. Knowing God is my strength and energy has enabled me to do what usually it has taken two servants to accomplish. In years past I was considered very delicate and was a martyr to sick-headaches. Now I never have any or pain of any sort. For this I am indeed more than grateful, and am daily thanking God for new understanding.—*E. M. A.*

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### A METAPHYSICAL DIRECTORY

"The Bulletin," a directory of Christian Teachers, Healers and Truth Centers in all parts of the world, will be sent free on application to Unity School of Christianity, 917 Tracy Ave., Kansas City, Mo.

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### NOTICE TO ENGLISH READERS

The authorized British edition of "Lessons in Truth," by H. Emilie Cady, is published and for sale by L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C., England.

## IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of April to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

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- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crist Co., Coopertown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
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- WASHINGTON NEWS-LETTER.** Oliver C. Sabin, Jr., editor, Washington, D. C. \$1 a year.
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## WHERE UNITY PUBLICATIONS ARE SOLD

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*Los Angeles, Cal.*—Home of Truth, 1302 West 8th St.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.  
*Oakland, Cal.*—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.  
*Sacramento, Cal.*—Home of Truth, 1301 P St.  
*San Diego, Cal.*—House of Blessing, 2109 2d St.; United Truth Students' Reading Room, 315-16 Owl Bldg.  
*San Francisco, Cal.*—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 220 Post St.  
*San Jose, Cal.*—Home of Truth, 144 North 5th St.  
*Santa Cruz, Cal.*—Home of Truth, 200 Pacific St.  
*Denver, Colo.*—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.  
*Washington, D. C.*—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.  
*Chicago, Ill.*—Unity Society, 709 Schiller Bldg.  
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*New York City*—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 W. 34th St.; Home of Truth, 147 W. 73d St.  
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*Seattle, Wash.*—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.  
*Perth, W. Australia*—The Truth Center, Viking House, William St.  
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*Vancouver, B. C.*—Mrs. E. K. Gallagher, 412 Keith Road, East; Phyllis E. Charles, 2526 Fifth Ave., W.  
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*Edinburgh, Scotland*—The Higher Thought Center, 49 Shandwick Place.

## APPLYING SPIRITUAL LAWS

In the personal application of the laws of being we must endeavor to unite the individual mind with the Universal Mind—the Spiritual Consciousness—the invisible substance of things. It is through the conscious recognition of our oneness with the Source that living substance is drawn into manifestation. Effect corresponds to the pattern held in mind and to the power given the Word.

That thing, state or condition upon which the attention is concentrated and thought about continually is bound to become actualized in experience sooner or later, of whatever nature it may be, whether of health or sickness, prosperity or failure.

To those who have found the attainment of prosperity a difficult problem to solve we have prepared a practical lesson whereby the student is taught the unfailing Law of supply. The Unity Bank Plan has been the means of establishing prosperity in the affairs of many who had not grasped the idea of universal abundance.

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## THE REAL ECONOMICAL REMEDY

H. T. WEIGEL



**R**EALIZING that the systems of the various governments of the world are far from what they consider to be ideal, some are striving in their own way to solve the problem of establishing a form of government which they consider would be just to all people by carrying out plans of their own

invention.

We do not question their honesty or good intentions, and acknowledge that they have some splendid ideas as to what a government for the people should be, but the doctrine of Jesus Christ has had little consideration as a working remedy for conditions as they exist today. This, perhaps to a large extent, can be charged to the teachings of the clergy that this life here amounts to nothing; that we are here for just a little while to sweat on the brow, struggle, plod, suffer and die; that then the real life will begin.

It is on account of this erroneous idea of life that greater progress has not been made toward the race's emancipation from wrong systems of thought and practice.

One system says this life amounts to nothing, and the other system says, to the contrary, that this life does amount to something; that the proper adjustment of its problems are of paramount importance, but believes that this adjustment can take place only through force.

Jesus came, saying, "I seek not mine own will, but the will of him that sent me." He did not wish nor come to set up a little personal government all his own, where he would be king or monarch, for he came to teach people the true

way of life, so that each for himself could enjoy true satisfaction here and now. He knew that setting and starting people aright would eventuate into a form of government so high and noble and beautiful that it would be called the kingdom of heaven on earth. Hence, he prayed to the all-pervading, omnipotent, omniscient Power creating and controlling the entire universe through perfect law, "Thy kingdom come. Thy will be done on earth *as it is in heaven*." He knew the causes of conditions as they existed in his time, and as they exist today, and he knew the one and only remedy also. He knew that degradation was an effect of an inviolable law. He knew the remedy was in the use of a higher law, the law of love and forgiveness.

The trouble with mankind is that while it sincerely desires to be freed from the curse of evil, it does not wish to condescend to the practice of the only remedy there is to correct it, namely: Love God (Infinite Goodness) with the whole heart, mind, soul and strength; love thy neighbor as thyself; do unto others as you would have others do unto you; resist not evil; be not overcome with evil, but overcome evil with good; forgive not seven times, but seventy times seven times.

This is good, sound philosophy and doctrine, and the application of it would save any individual or nation from hell.

There is no other doctrine given under heaven whereby conditions may be changed into a system of government, just to all men and to all nations. Love is the very foundation and substance of all justice. The supreme justice does not come from the cold intellect that strives to be mathematically just alone.

An idealistic government established upon the earth would be a very desirable thing. There are two ideas prevalent in regard to bringing to pass such a government. One believes in non-resistance, the other in resistance and antagonism. One believes in salvation through love, the other in salvation by force. One idea is a theory, the other a practical working principle.

The spiritual doctrine offers a positive solution to the problem, while the material is altogether problematical. It says that under the development of proper economic conditions evil cannot exist, therefore it is a waste of time and energy to attempt individual reform.

We will accept it as granted that under proper economic conditions the incentive to evil would be greatly reduced; but if we were to wait for the development of a perfect government in order to be freed from the curse of evil, it would be interesting to know how long we would have to wait for that promised freedom, whereas we know that under the application of the practical idealism taught by Jesus of Nazareth we can have immediate relief and can instantly start on the road of progress to full and complete regeneration.

We shall never have an ideal government until we have an ideal people, and we shall never have ideal people until we have ideal thinking, and we shall never have ideal thinking until we have an ideal understanding based upon absolute and eternal Truth. You know the Truth never changes itself to suit the theories and fancies of men. It remains forever the same. Opinions and theories will change and change until one gets the positive conception of Truth. He then builds his house not upon the shifting sands of a fickle imagination, but on the rock of changeless Truth. He then has a foundation for definite, positive thinking. When he has arrived at this point he discovers he has entered upon a field of conquest, namely, the conquest of false ideas, which have crystallized into habits and become a subconscious force in his life. The conquest of false habits is accomplished only through thought discipline and divine thought practice until a new habit is formed to displace the old and false one. Complete regeneration of an individual is not accomplished in a few weeks, months or years, but is a life problem. It requires much patient and persistent practice.

We all need to get away from the theoretical into the practical. It may seem a slow way to develop ideal conditions, but Truth is the only way, and sooner or later every-

one must seek it and enter into its understanding. It is the swiftest and most positive way there is to an ideal individual and general condition.

One man converted to idealism is a conqueror of evil and a great power for good. One man converted converts others. Although the work of one man may not be apparent to the world, the work of a powerful organization is most decidedly noticed and felt.

To say that plenty would save man from temptation is an inaccuracy. For it has been proven over and over again, that give a man plenty and he wants more plenty; give him more plenty and he wants much more plenty, and none are ever satisfied with the possession of things. The more they get, the more they want, and this lust for more and more makes it sure that they are not the kind to run an ideal government, based upon the principle of truth and love. If an ideal government was set up on this earth and there was not an ideal people to administrate and sustain it, it would surely degenerate and again topple into a hell government.

Plenty of money, houses and lands distributed amongst the masses is not the solution to the economic problem. The moral question is also involved. Give a man plenty of money and he is not insured against the temptations of immoral influences. An immoral person with plenty of supply is not an asset to any community. Money does not insure a man against temptation. Many of our modern "down and outs" have had at one time or another plenty of money, plenty of supply, beautiful wives and pleasant homes, but they toppled down just the same. Such results as we most particularly observe in our metropolitan cities are results of lack of wisdom, love, administrative power and fortification against immoral and evil influences.

The individual must be saved! The race must be saved! It must be saved from the curse of evil and its results, which are sickness, suffering, sorrow, misery, death, insanity, poverty, filth, corruption and lack. It must be saved from the prison, the asylum, the alms-house, the hospital, the courts; from ignorance, fear, evil, an incorrect im-

agination, and from everything that had not its origin in the beginning in Divine Mind.

This great problem can never be solved without taking God in as a silent partner and adviser. There is a God, no matter how much present-day conditions in the world seem to refute and deny it. We will agree, however, that this God is not what most people have believed and do believe him to be.

This universe has a cause side to its existence. Can you observe its wonderful activities and not comprehend omnipotence and omniscience in and all through it? Back of every appearance is a law controlling it, and back of the law is the omniscient Spirit or law-giver. This omniscient Spirit gave to the world an ideal doctrine through the teaching of Jesus of Nazareth. This doctrine, studied, applied and demonstrated, will solve the problem of an economic administration, just to all people. In fact, it is the only solution to the problem. A government without Divine Love as the motive power can never abide. Men may study and scheme how to set up an ideal government, excluding the principles of right living which Jesus promulgated, but they never will meet with any lasting success. Their intentions we do not question. We are quite substantially agreed as to how things should not be. We agree perfectly that militarism is false in theory and in principle, and a victory for it in this day of achievement and progress toward the highest civilization and a just system of social and industrial conditions cannot be tolerated. Militarism and navalism are plagues. In this we are in harmony and agree. But as to the remedy, Love will work and demonstrate when force proves a failure. A just system of economics cannot eradicate from the souls of men and women beastly passions, cruelty, selfishness, jealousy, anger, hatred of one another, sarcasm, envy, covetousness of possession, lust, licentiousness, etc. *The evils of the carnal mind must be corrected by the virtues of the spiritual mind.*

The first essential to an ideal civil government is the grand quality of capability in self-government. For when

one fails to govern himself and his affairs wisely, how can he possibly administrate wisely for the interests of the many? The spiritual idea is to demonstrate the science of self-control, of self-government, and let the general ideal government develop of itself. When the time is ripe for it, it cannot be restrained.

As we have before stated, self-government is attained through mind control, and mind control is attained by thought discipline. Divine Love will remedy all evil, social, domestic and economic conditions. Under a government of love there could be no war, no strife, no murder, no cruelty, no hatred of one another. Love dissolves evil out of the minds of men and women, and creates a race of people which could not act otherwise but consistent with a just system of economics.

We believers in the practical idealism of Jesus are endeavoring to become renewed in the Spirit of our minds by using such methods of thought discipline as will develop in us the same mind which was in Christ Jesus.

The materialist believes that life is finite and limited to a few years of miserable existence; that with death of the body the existence of the individual is forever blotted out; that he is no more. If this be true, then why struggle and strive and strain and fight? For if this be true, one generation after another shall pass with but slight improvement over the preceding one. We know that the progress of socialism is exceedingly slow. What it is working for, according to any stretch of its own imagination, could not be accomplished in many generations to come. And after it has come, then what hope is there for life, health, strength, power, etc., to enjoy these things? For after one generation goes another comes, and therefore common sense logic convinces that something is more vitally necessary than the mere establishment of a socialistic theory of government, for without the fundamental necessities of self-control, capable self-government and administration of affairs, it could not stand. It would again crumble into the dust of degeneracy.

There is a saying that the wisdom of man is foolish-

ness with God, and the wisdom of God is foolishness with man, and let him that is wise become as a fool in order that he may become wise.

Never was there a truer statement made than that the wisdom of God and the wisdom of man do not agree. To man it seems perfectly right, legitimate and sensible to resist, antagonize and fight, but in the sight of God, who is all power, love and truth, this is foolishness.

To resist not evil, to overcome evil with good, to turn the left cheek also, if anyone attempts to rob give more than they would take, to be killed rather than to kill, to forgive every trespass against you from the least to the greatest, and to continue to do it, is, in the sight of man with his finite understanding, the greatest foolishness imaginable.

But yet when we learn to practice these things we find it to be the only satisfactory way of living. It is more satisfactory to make friends than enemies. It is more satisfactory to make a friend of an enemy than an enemy of a friend.

The ones who practice the wisdom of God are considered by those who practice the wisdom of man to be spineless—are accused of having no backbone. But this is far from being true, for it requires great backbone to live according to the knowledge of Truth, when others around you are united in their convictions that the wisdom of God is foolishness. Practicing the wisdom of God is the secret of capable self-government. Should anyone wish to become capable of serving the people in public office, let him become as a fool in order that he may become wise, for "Except ye become as a little child, ye shall in no wise enter the kingdom of heaven."

A little child is perfectly ignorant consciously. That is to say, it has no conscious knowledge of facts. Would one wish to become wise in the wisdom of God, who has become wise in the wisdom of the world, he must become again as a little child and begin anew his search for knowledge, and this time go to the living creative Spirit for inspiration, instruction and development. Unless one be-

comes meek and lowly of heart he can never learn the mysteries of godliness, which are deeper and more profound than any science of which the human intellect has ever been aware. To get a right spirit, which is heaven, one must become as a little child, meek and lowly of heart, and sacrifice all of his worldly knowledge, theories and opinions on the altar of Love to be consumed forever.

Until man arrives at the point where he knows the Truth, he is an idol builder and worshiper. These idols are structures of thought as he would have things if he were God. But all idols (false ideas) must eventually collapse, and fortunate is he who is not so attached to them but that he can give them up willingly.

The idea that God is away off somewhere in an unknown locality in space above in the form of a person, ruling over man with despotic power, arbitrarily blessing some and cursing others, and that man is down here on earth going it alone, is a misconception. God is right down here among his people. "Behold the tabernacle of God is with man." The body of man is the temple of God, but if the conscious mind of man neither knows nor believes in this truth, how can it possibly be so to him? Many of our ministers of the past and present have condemned the heathen as worshipers of idols, but if the Truth were known they are also idol worshipers who picture in their minds a personal God away off above the clouds. The difference between the heathen idol worshiper and the Christian idol worshiper is that one sets up an idol that he can see with the physical eye, and the other sets up an invisible idol in the imagination. The Christian may have a truer concept of what God is through his higher intelligence, but his idols must eventually crumble into dust the same as the heathen's; for nothing but eternal Truth can abide forever. This may seem a little hard for the Christian, but the revelation of Truth will surely come, and Truth is much more satisfactory than a figment of the imagination.

And so it is with the idea of government. We should always be willing to give up any and all cherished ideas



when the Truth comes knocking at our door with its wisdom and revelation. When we once have become conscious of the Truth, we find we do not have to wait for an ideal government to be set up to enjoy life, for we have the privilege now of entering into the government of Christ and being governed by his law. Such things as exist in the outer world which we are compelled to endure we can endure with good grace, at least with much better grace than we have ever had before.

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## THE VOICE OF SILENCE

We feel the heart of silence  
Throb with a soundless word,  
And by the inward ear alone  
The Spirit's voice is heard.

The spoken word seems written  
On air and wave and sod,  
The bending walls of sapphire  
Blaze with the tho't of God.

O blind ones! outward groping,  
The idle quest forego,  
Who listens to his inward voice  
Alone of me shall know;

Climb not the holy mountains,  
Their eagles know not me;  
Seek not the blessed islands,  
I dwell not in the sea.

The eye shall fail that searches  
For me the hollow sky.  
The far is even as the near,  
The low is as the high.

A light, a guide, a warning,  
A presence ever near,  
Through the deep silence of the soul  
I reach the inward ear.—*J. G. Whittier.*

## THE ONE AND ONLY REMEDY

*A Public Healing Address Delivered by Charles Fillmore*

## PART TWO



JESUS said, "Call no man your father, for one is your Father, even God," and "God is Spirit." Putting these two statements together it was found that an entirely new set of relations between God and man presented themselves. If God is Spirit and we are his children, certain results must follow a full understanding of the status of Father and child, and those results did follow those who got that understanding. They healed the sick, helped the weary-hearted and put new life into old age by the declaration of man's true relation to his God.

It seems wonderful that men have not discovered their true relation to the creative principle long ere this. The law of analogy alone should have suggested to them that there was something radically wrong in the sin, sickness and sorrow of the race. Look out upon the dome of heaven and behold the rhythmic harmony of a million worlds—see how they swing round their centers in perfect order and always on time. Can you conceive of a power strong enough to hold those mighty worlds hanging in space? If you can, you get a faint conception of your Father whom Jesus said was Spirit—the all-pervading Spirit in the hollow of whose hand a universe rolls on forever. And you are the children of that mighty Spirit—the highest expression of his infinite wisdom and power. Am I talking about that mortal concept which you think is yourself? No; but of the real man which God created, and which you have forgotten about because you did not mind the divine command to seek first the kingdom of heaven. But this mighty power that balances a world in space is all at your command; it is your life, and its capacity for growth and expansion in you is without limit. But you are free, free to grovel in the ma-

terial world and go down to the grave, or free to take advantage of the perpetual life which will flow to you from that Divine Principle till you become a very god yourself. "Have I not said, Ye are all gods and sons of the Most High?"

You have all limited the power of God. Your doctors have limited him by giving medicine; your law givers have limited him by making laws for the punishment of crime, when they should have been using his law for its prevention; and your ministers have limited his power by declaring him almighty yet not able to heal the ills of his children.

Can you imagine for a moment the all-pervading Spirit of the universe on a bed of sickness? Can you think of God as having a cough, or rheumatism, or deafness, or catarrh, or any of the so-called ailments of mankind? Yet you are his creations, made in his image and likeness, kept alive by a perpetual influx of his divine essence, and you allow yourselves to believe that you are afflicted with all these ailments and many more.

The power of thought to influence the body is proved by suggestion. A subject may be made to experience from pure water, all the effects of a deadly poison; and injuries, even severe burns, blisters and bleeding wounds, are actually created by mere suggestion. Some medical students in Austria had a woman under such complete hypnotic control that they took a cold branding iron which bore the letter "R," and placing it against her shoulder told her it was red hot. A deeply burned scar showing the impress of the letter "R" appeared on her opposite shoulder. A key, which they said was hot, was placed against her breast. A scar, being the impress of the key, appeared on the breast. They did this so often and the burns were so severe that the woman became almost a helpless invalid, and the authorities found it out and passed a law forbidding the practice of hypnotism in that country. The experiments in France and this country have been even more remarkable, and those who have given it the closest study say that it is a difficult

matter to determine where the hypnotic condition begins and where it leaves off, in the intercourse between man and man.

That is just the point to which we want to call your attention, and the material scientists of the age are proving by actual experiment that the people of earth are today in a universal hypnotic state. We who have studied Truth have known this all along, but people would not believe us when we told them of it. When the hypnotizer tells his patient that he is a very sick man and the chances are he will not live, the subject immediately shows all the signs of deathly sickness. How many of you have seen very learned and wise physicians do this with a weakened patient, and afterwards see their words fulfilled? How many dear little children, who are always very susceptible to the power of stronger minds, are literally pushed out of their bodies by the doctor? It is a wonder that a child in the land ever lives to be over three years of age, held as they are under the combined wills of physicians and parents totally ignorant of the power of thought.

Now this hypnotized condition of the world has been brought about through the exercise of man's free will and his refusal to obey the divine command and look to God for all guidance. The illuminated teachers in nearly every nation of which we have any history recognized that men were not living under God's law, but a chaotic law of their own creation. But their language and modes of teaching were in most instances so ambiguous and vague that but few ever grasped the real status of the case. The allegory of Adam and Eve and the fall of man is an attempt to show how it all came about, but man has generally misunderstood its real meaning.

Jesus Christ, however, understood the condition exactly, and proved that he understood it by telling the truth about things and having them show forth just as he said. He knew that God was the Spirit of Life, Truth, Love, Harmony, and that the *real* of his creations, the highest of which is man, would show forth those qualities if the hypnotized condition was denied and the truth declared, hence his

command, "Judge not according to appearance, but judge righteous judgment."

Those who have not studied the law of mind cannot, of course, know anything about it, for we become like that which we study, and those who are always looking to pills and powders can have no conception of the dynamic force of thought. But, thanks to the hypnotizer, even the materialistic world is beginning to realize the power of thought, and I tell you we are on the verge of some mighty revelations in this domain of mind. When Solomon said, "As a man thinketh in his heart, so is he," he spoke a truth which it will do you good to ponder long and deeply. What you and those about you have thought in the past is showing forth in your bodies today, and what you are thinking today will surely show forth in your environment in the future. You are the architect and the builder of those bodies, and their incongruity or harmony depends upon your character of thought.

Then why not think the right thoughts and speak the right words? Your intuitive sense tells you that an infinite intelligence would not make anything that was not good, and well and happy; then why not declare that which you know must in the realm of reality be true, and see it come forth in all its beauty? Why, do you know that you can hypnotize yourself by thinking continuously along a certain line? I had a business acquaintance who had periodical spells of thinking he could not sleep. He at last got so bad that at times he imagined the house was going to fall upon him and he would run into the street. The doctors worked with him for years, but he grew worse. I had talked with him, but he had no faith in spiritual ways. At last he came to my house one night about 12 o'clock and asked me to walk with him; said he could not possibly sleep and wanted company. But I knew that he had grown desperate and wanted me to try my doctrine on him. I attempted to get him in the house, but could not at first—he was afraid it would fall down. While talking to him I, in the Silence, denied his seeming condition and told the truth, and

in five minutes he was in the house in bed fast asleep, and he slept till 8 o'clock the next morning. When he awoke, he would not believe that he had slept all night, and when convinced that he had, said it was a miracle I had wrought.

This is always the conclusion of the uninformed mind; what it cannot understand it declares to be miraculous. Of course there was nothing miraculous about it. I simply cleared his mind of the self-hypnotized condition and the truth flowed in and he was well. He or any of you could have done the same if you knew about the working power of the mind.

It is so easy to heal by this method of Jesus', because the Word of Truth is so potent, and even a little child can use it. I know a little boy who has healed himself many times of what under the old way of thinking we would have considered serious maladies. When he is ill, he just goes off by himself and talks the matter over with the Great Oversoul, and the result is always health and harmony.

I have a family of seven, and for a quarter of a century we have not had a drop of medicine nor medical appliances of any kind in the house, while prior to that time we had a closet devoted to bottles alone. Why, I could stand here all night and all day tomorrow and tell you of the wonderful cases of healing which have come under my notice. My wife was so grateful for what the Truth had done for her in curing what the physicians said was a hopeless case of consumption, that after learning the system she gave her gratuitous time to all the invalids in our neighborhood. One old gentleman. I remember well, who had not rested his right foot on the ground for ten years and had hardly slept a full night in that time on account of the severe pain in his knee, which the doctors said was erysipelas, was healed in a few treatments. Another near neighbor had been a terrible sufferer nearly all her life with spasms, the result of spinal meningitis in childhood. She healed her upon what the physicians said was her death-bed. But my experiences in this direction are so voluminous and they roll in

on me so fast when I start to tell them that I do not know where to commence nor where to leave off.

Is it not a grand thing to have this understanding of God's Truth and the knowledge that he is perfect and all his creations are likewise, and only sick or sorrowful as the result of a wrong way of thinking?

When your mind once grasps this truth of the perfectness of God and his creatures, and that they can only be imperfect in seeming and not in reality, you are at once let into a new world. When you see that men and women have become diseased and discouraged through thinking or speaking that which is not in harmony with divine law, and when you know the potency for good of the thought or Word of Truth, the greatest power in the universe for helping your fellow-man is put into your keeping.

God never gave you any of those ills of which you complain. I know those things do not in reality exist, because you are in your real self perfect, and those discords are no part of you. Now you can readily see that the universal harmonious life which sustains all things cannot possibly entertain disease; hence, it must be in the realm of the error, so let it go and declare your unity with God.

When the drunkard learns this doctrine he no longer wants to drink, because he finds that it was not his real self that loved whiskey. The thief is reformed in a like manner, for God is neither a drunkard nor a thief, and you are all his children, bone of his bone and blood of his blood, and cannot possibly be anything but perfect.

Remember this Divine Fatherhood in thinking of yourself—dwell upon its grandeur and beauty till you forget all about your ills of body, which you certainly will if you are earnest in your desire to be truthful and good.

All the conditions of deformity, destitution and disease that you see about you are the results of wrong states of mind. It is not safe to hold revengeful thoughts nor spiteful thoughts. Your physicians will tell you how anger poisons the blood, yet they do not go far enough, for I tell you it poisons not only your blood but the very atmosphere of the

neighborhood in which you live. You who are bad tempered are constantly menaced with accidents and your neighbors are in danger of calamities from the mental storms which you set in motion when you get angry.

But I am here to tell you of the way out of all these troubles. I am here to tell you that which your scientists are now beginning to preach, that the causes of all diseases are invisible, hence to cure them you must cut off their source. That is what Truth does. It recognizes that all disease, poverty and sorrow originate on the mind plane, and that they can only be overcome by getting at that cause and eradicating it. It is said that "man's extremity is God's opportunity," and in this matter of getting health this old saying is being fulfilled. When you have exhausted all material healing agents go to the Great Creative Principle—God, and he will heal you.

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When the regeneration comes that Jesus referred to as "being born again," the New Birth will imply the being born out of worldly consciousness into a heavenly consciousness, out of the consciousness of the flesh into the consciousness of the Spirit, out of the consciousness of humanity into the consciousness of Divinity. This is what Paul means when he says: "If any man be in Christ, he is a new creature," or a new creation. He might have put the passage in a different way. If Christ be in any man he is attuned to the consciousness of a new life, wherein the old things pass away before the coming newness of the Spirit of Life. Under the old order we were subject to the things of man's external world. Under the new order we rule all things, because we are only subject to the mind and will of the indwelling Spirit.—C. B. Patterson, in *"The Sunlight of Health."*

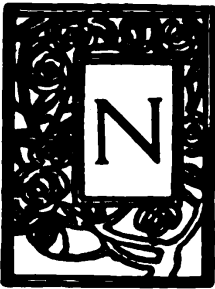
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"Think for thyself—one good idea,  
But known to be thine own,  
Is better than a thousand gleaned  
From fields by others sown."



# THE SECOND COMING OF OUR LORD

THEO SCHOBERT



**N**O DOUBT you may be right in some of your statements, but I cannot agree with your views in some others, especially as to the second coming of our Lord. I take it literally just as the Bible says, and not symbolically as you do. 'In the last days false prophets shall arise, and shall deceive many.' Jesus says, 'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.'—John 14:2-3. There is nothing ambiguous about that language. A child can understand it. It means that Jesus will come again.

"Please read the twenty-fourth chapter of St. Matthew. At his coming, the dead in Christ will be raised to everlasting life; the righteous living will be changed to immortality. Third verse of Matthew, the 24th chapter, 'And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many.' As to the meaning of the phrase, 'The end of the world,' it may be translated, 'The end of the age,' and in the margin of the Revised Bible it is rendered, 'The consummation of the age.'

"The angel said at his ascension, 'This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'—Acts 1:11. Paul tells us, 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God.'—1 Thess. 4:16. And our Savior says, 'As the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the Son of Man be.'

"He will come literally, personally, the same Jesus, who was here upon the earth. Not in lowly form as an offering for sin, to be set at naught, abused and crucified, but in 'all his glory' attended with 'all the holy angels.'—Matt. 25:31. We shall know him when he comes, 'for every eye shall see him.'—Rev. 1:7."—\* \* \*

[The foregoing is an extract from a letter received by the Society of Silent Unity.]

In all his references to the kingdom of heaven Jesus spoke in parables, and "without a parable spake he not

unto them." (Mark 4:34, and Matt. 13:10-13.) "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Only to those who are disciples of Jesus Christ, who are open and receptive to the Truth, and understand, follow and obey the teaching and guidance of the Holy Spirit, are these parables made plain. See John 16:12-14: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."

When we read the many texts that seem, on the face of them, to flatly contradict either his going away or a second coming, we find that even all the texts in regard to this advent cannot be taken literally any more than his parables concerning the kingdom of heaven. Matt. 28:20: "Lo, I am with you alway, even unto the end of the world" (or age). John 17:21-24: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, . . . I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also . . . be with me where I am." That this text must be fulfilled on this earth and not after death or in a far away heaven, is evident from the fact that it is "that the world may know."

The disciples took these promises of Jesus to refer to the present, and not to a future second coming. Paul, speaking to the Corinthians, said, "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that *Jesus Christ is in you*, except ye be reprobates?" And in Col. 1:25-27, Paul

said, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory."

Paul knew that Jesus had not gone far away "literally," for he appeared to him after he (Jesus Christ) had ascended to the Father. An account of this is given in Acts 9:3-5; Acts 22:6-10 and I Cor. 15:8.

"In my Father's house are many mansions; If it were not so, I would have told you. I go to prepare a place for you,. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2-3.

If the above text means what a great many people assume, that Jesus went away up in the skies to prepare a city with golden streets, called heaven, and is to come back to earth again to take us all up there to be with him, then there are texts upon texts in the Bible that have no meaning whatever and may as well be crossed out. For instance, all the promises about the restoration of the earth and its abiding forever as a dwelling place for redeemed man. There can be nothing in them. See Psalms 37:9 and 29; Eccles. 1:4; Psalms 104:5; Isa. 11:9; Rev. 5:10; Matt. 5:5. There are many others along this line.

Then there are such texts as Isa. 51:6, Rev. 21:1 and Matt. 24:35, which seemingly contradict the above promises. But the real meaning of these last texts is given in II Peter 3:5-7, 10: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

. . . But the day of the Lord will come as a thief in the

night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up." We know that in the days of Noah the earth was not destroyed, but the wickedness and those who held to it, perished in the flood; even so the fire in these last days is simply to purge sin with all its consequences, out of the earth. Even the heaven is to be renewed.

But God promised Noah that he would never again smite every living thing as he did in the days of the flood. So in these last days there are many people who know God and will be preserved. The heavens and earth, or man's old ideas of both heaven and earth, are passing away, and often a great noise accompanies their departure, for many are loath to let go of their old pet theories of a sky heaven. However, the fervent heat of the judgments of God, or the rapid working out of a broken law in trouble, is forcing people into the Truth and they are seeing the necessity of redeeming the earth and their bodies.

The earth in every phase is the expression of God, and full redemption cannot take place until man and the whole earth are as perfect as the idea in Divine Mind, which is at the back of them. In other words, God must be as perfect in expression, in the outer, as he is in what is commonly known as the invisible realm.

To return to our text, "In my Father's house." Where and what is God's house? The temple in Jerusalem was called the house of God, but when Jesus spoke of the temple he meant his body. See John 2:19-21, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." And in reading such texts as I Cor. 3:16; 6:19; II Cor. 6:16; Eph. 2:22 and I Peter 2:5, we find that we, our bodies, are the house of the Father, and we know that in us there are many mansions, abodes, dwelling-places, or states of consciousness. We find nothing in the Bible to give the

idea that God has any house in the sky, but there are many showing that he abides in man.

Man had become so accustomed to dwelling in the outer, thus filling his consciousness with material thoughts, that he had forgotten all about the inner or spiritual consciousness. He had become so crystallized in error and limitation that it was necessary for Jesus to depart from the sight of the outer or sense man and go into the inner realm, thus opening up the way for man to enter into this same Christ Consciousness, commune with the Father, and be preserved, Spirit, soul and body, as Jesus Christ was, that where he is, there they may be also. Our whole man must be redeemed, spiritualized, just as Jesus Christ was, if we are to be where he is.

We will not go into detail in answering you concerning the resurrection, since it does not bear directly upon our subject. The exact manner of the resurrection referred to and the outer change that is to take place in those who realize the overcoming presence and power of Christ within, has not yet been fully revealed to us. We do not find the quotation given, but the nearest to it is in I Cor. 15:51 and I Thess. 4:14-17. In the latter text Paul seems to be trying to comfort those who have lost friends and relatives in death, by assuring them that because some attained life, or were redeemed from the grave, it would in no wise hinder or prevent the one who had fallen asleep. This is true, for we know that all will be saved. We are told that Jesus Christ is the Savior of all men, and also that at the name of Jesus every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father. To confess Jesus Christ as Lord means salvation for every one who does it, and it is only through expressing or manifesting God that man can glorify him.

As to the words of Jesus, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many;" see also Matt. 24:23-27: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and

false prophets, and shall show great signs and wonders: . . . Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Why not, if he is to come in person as a man, with great outer show? If we are looking for him to come in that way, we are the very ones who will probably be deceived by some of these false Christs.

We are told in I John 4:1-3, how to discern true from false prophets. The text reads as follows: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and that is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." You will note that the second verse does not read, Every spirit that confesseth that Jesus Christ *came* in the flesh (2000 years ago) is of God, but it is given in the present tense, "Every spirit that confesseth that Jesus Christ *is* come in the flesh." It is necessary therefore for each of us to look within himself and see whether he too is of the spirit of antichrist. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ *is* in you, except ye be reprobates."—II Cor. 13:5.

From the reading of these texts it would seem that the ones who are looking for an outer personal coming of Jesus Christ, having neglected the inner coming or now presence of the Lord, are of the spirit of antichrist and would be classed among the false teachers. Those who have persistently looked for an outer coming, not having perceived his presence within them, and gone through the inner preparation for the outer change, are likened unto the foolish virgins who when the bridegroom came, had no oil in their vessels for their lamps, so were not ready to go with him into the marriage.

"This same Jesus, which is taken up from you into

heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

We are not trying to do away with the second coming (or rather appearing) of our Lord, though we have quoted enough texts to prove that he is and always has been here. His disappearing or going away was only to the eye of sense. The world saw him no more after his crucifixion. In John 14:19 we read his words, "Yet a little while, and the world seeth me no more." The above text does not prove that there will be any outer show at his appearing or that any one shall see him, except possibly those who are prepared. No one but the disciples and his immediate followers saw him after his resurrection or were witnesses of his final disappearance, which seems not to have been final even then, for he appeared to Saul of Damascus some time later. In fact, this text rather disproves the following one given in the letter and which we believe must be symbolical: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—I Thess. 4:16. There is much prophecy in Daniel and Revelations about trumpets and voices, and we know that these are all symbols.

Over and over again the day of the Lord is likened, in the Bible, to the coming of a thief in the night. See Rev. 3:3; 16:15; II Peter 3:10; I Thess. 5:2-6 and Matt. 24:43. A thief steals in very quietly, and is not seen, only his work revealing his presence. Those who are watching for Christ and are led by the Spirit of Truth, feel and know that he is present, and is within them. They are already tasting and seeing the glories of his kingdom. It is being set up within them and they are becoming established in its peace, joy and wholeness, daily realizing more and more of his spiritual substance. And now the signs of his presence in the outer world are becoming clearly discernible, although as yet it is mostly the clouds, or trouble, preceding the setting up of his kingdom, that are to be seen.

"As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of

man be."—Matt. 24:27. This verse coming directly after those warning about false Christs and prophets, seems to explain very clearly that we should not look to the without to find Christ, or the Truth. The word "coming" in this text, as in many others, is a mistranslation, and should be rendered "presence." Jesus said, "I am the Truth," and in this Presence he has not revealed himself (Truth) to any one individual alone. We hear of different ones in these days who lay claim to the Truth having been revealed to them individually, and through them alone to the people. The fact is that at every great outpouring of the Spirit in these latter days, many receive its baptism and have the Truth revealed to them at the same time. Therefore, it cannot be traced to any one individual, but the Son of man has revealed his presence to all whose eyes were opened to see, even as the lightning can be seen by any one who will look in the right direction.

The east always represents the within, and the west the without. So the Truth is revealed to those who put their trust in the Holy Spirit within them as their Teacher and Guide, looking within (to the east) to find Christ. Then having found him, his presence gradually becomes felt and seen more and more, until it reaches the outer, and the whole man is redeemed, spirit, soul and body, and transformed into his likeness. Then we shall indeed see him as he is, for we shall be like him.

Pastor Russell gives a good explanation of this Bible text in his book, "The Time Is At Hand." We will quote, beginning on page one hundred and fifty-five: "Our Lord furnished us a most beautiful illustration of the manner in which his presence will be revealed, when he said, 'As the bright-shining emerges from the east and illuminates even unto the west, so will be the presence of the Son of man.' That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west. They as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's



illustration, and the only one which will comport with words, is the sun's brightness, which does invariably emerge from the east and shine even unto the west. The Greek word *astrape*, here used, is thus shown to be improperly translated in this text and also in the account of the same words by Luke (17:24). Another instance of the use of this word *astrape* by our Lord is found in Luke 11:36, where it applies to the brightness of a candle, and in the common version is rendered 'bright shining.' Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of the translators, led them into this error of translating *astrape* by the word 'lightning.' They supposed that he would be revealed suddenly, like a flash of lightning, and not gradually, like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of his presence. The Lord associates the overcomers with himself in this figure, saying, 'Then shall the righteous shine forth as the Sun in the kingdom of their Father.' And the Prophet, using the same figure, says, 'The Sun of righteousness shall arise with healing in his beams.' The dawning is *gradual*, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

"An imperfect translation of the word *parousia* has further tended to obscure the sense of this passage. In the Emphatic Diaglott and in Prof. Young's translation it is rendered 'presence;' in Rotherham's it is 'arrival,' while in the common version it is rendered 'coming.' And though the text of the Revised Version retains this last erroneous rendering, 'coming,' yet in the marginal reading it acknowledges 'presence' to be the true definition of the Greek. The Greek word *parousia* invariably signifies personal presence, as having come, having arrived; and it should never be understood as signifying to be on the way, as the English word 'coming' is generally used. The text under consideration therefore teaches that as the sunlight gradually dawns, so shall the presence of the Son of man be gradually manifested or revealed."

Mr. Russell says that twice in the New Testament the word *parousia* is rendered properly, 'presence.' (II Cor. 10:10 and Phil. 2:12.) Then he gives many texts where it is improperly translated as 'coming.' The following are some of them: Matt. 24:3, 37, 39; Luke 17:26; II Peter 3:4, and in the 50th verse of the 24th chapter of Matthew the rendering should be, "The Lord of that servant shall have arrived."

- "He is the same, yesterday, today, and forever" (Heb. 13:8). However, those who are looking for him to appear again in a flesh body such as he had during his ministry in Palestine or even after his resurrection, are very liable to be deceived by the false Christs spoken of in Matt. 24:5, 23 to 26. Paul tells us in II Cor. 5:16, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Matt. 25:31: "When the Son of man shall come in his glory, and all the holy angels with him," is taken from the midst of one of Jesus' parables and cannot be explained literally. According to Webster, a parable is "a short, fictitious narrative of a possible event in life or nature, from which a moral is drawn." It is synonymous with fable, "a narration intended to enforce some useful truth or precept." In Matt. 13:34 and 35 we read, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Many of his parables he explained afterwards to the disciples, and the Holy Spirit will reveal the Truth taught in them to us, as Jesus promised in John 14:26 and 15:26, if we will acknowledge him and look to him for guidance.

The words in Rev. 1:7, "Every eye shall see him," does not prove that he will come suddenly or that all will see him at once. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him." How true this is in the personal experience of every individual. It

is usually trouble and sorrow, brought about by ignorantly living out of harmony with the Divine Law, that causes us to turn to the Lord ("When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness."), so he cometh with clouds, and when we look to the east (within) and seek him, we find him. Then when he reveals himself to us in his perfection, and we see how we have disobeyed his precepts, and trampled under foot his love and truth, we do mourn, and all the kindreds of the earth (carnal states of consciousness) wail because of him. They know their time of dominion is at an end, for the Christ takes the throne, the seat of authority within us (we become one with him through our *I Am* declarations of Truth), and all our sorrow is turned into joy. Peace, harmony and divine order are brought about and the whole man, spirit, soul and body (heaven and earth) is brought under his dominion and fully redeemed. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

What is true in the inner is also true in the outer, and the weeping and wailing of the nations today is because of him. He has come, and has sent his light abroad throughout all the earth, but they have rejected his teaching which would have brought them peace, joy, and every good, in place of the bitter sorrow they are experiencing.

In time every one will recognize his sonship, and overcome even as he (Jesus Christ) overcame. We are becoming like him, and shall see him as he is. "Every eye shall see him." But not the eye of the sense man. The sense man could not even conceive of his glory, let alone see him. In his first advent no one knew him except through the Spirit. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my

Father which is in heaven." So in these last days of this age, and the ushering in of the new dispensation of peace, the Spirit of Truth is needed to reveal Christ to us. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:9-14.

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## TO ALL WHO SUFFER AND ARE DISSATIS- FIED IN ANY WAY

DEAREST—

I am loving you much.

I am thinking of you with joy.

I am praying for you.

I am asking our dear Father to bless you in all things.

I am asking our dear Father to heal you with his wholeness.

I am asking him to free you from all bondage and pain, and to lead you into the glorious liberty of the children of God, wherein is only life and love and joy and wholeness forever.

I am rejoicing and praising him that he hears and answers the prayers of his children because he loves us so dearly and desires that only *Good* come to us.

I am rejoicing and thanking him that you are alive and can rejoice with me in praising him, and join with me in glad thanksgiving for all his blessings and his loving mercy, which "endureth forever," and is "from everlasting to everlasting."

I am loving God so good, with a boundless love that grows and increases with my knowledge of him, a love that can never change nor falter nor doubt because it is his love living in me and arising an everlasting incense in me, his

temple, from the secret place of the Most High, where he abides.

I am rejoicing that you love God so good, and that he is in you as Life and is cleansing your body from all that defiles, all that mars, all that warps its purity, beauty, comfort and perfection, thus making it a fitting temple for his indwelling.

I am praising God that he has created us, and all mankind in his own "image and likeness," that every heart may reflect his purity, that every mind may understand his wisdom, and through the knowledge of the Father learn to express his wholeness and perfection.

I am glorifying God by striving in all ways at all times to understand his perfect will for me and for all his creatures, that I may be an instrument in his hands to lead others to the fountain of eternal Wisdom from which all men may drink and we may "let our light so shine that others seeing our good works shall come to glorify our Father."

*I Am* is one of the names of God. Let us remember this and use it only to rejoice, to praise and to glorify him, that in all things we may please him, and thus shall his Wholeness, Love, Life, Joy and Perfection be made manifest in each of us, his children.

Yours in Love,

ELLA M. CHESHIRE.

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We are reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to a better still, from that to one still more complete, until, by slow degrees, the perfect image is attained. Here the solution of the problem of sanctification is compressed into one sentence: Reflect the character of Christ and you will become like Christ.—*Drummond*.

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Concentrate all your thoughts upon the work in hand. The sun's rays do not burn until brought to a focus.—*Alexander C. Bell*.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

## RIGHTLY DIVIDING THE WORD OF TRUTH

"Dust thou art, and unto dust shalt thou return."—Gen. 3:19.

"All flesh is as grass."—I Peter 1:24.



THESE two texts and a few others of like character are often quoted to offset the promises of God about eternal life. Peter, speaking of those who quote in this way says that they "wrest the Scriptures to their own destruction." The way to avoid such an error is to gain understanding and learn to rightly divide the Word of Truth. Man should know himself, and when he gains this knowledge he will be able to rightly apply every text concerning his nature and destiny.

The real character of man is given in the Bible account of the creation in the first chapter of Genesis. This creation was pronounced by God "very good." Man is created in God's own image and likeness, and therefore he must, in his real being, be divine and perfect.

But all this perfection is in the ideal, the potential, and man is to bring it into expression. In the beginning he was given free will to work out his problems and he misused his freedom; he disobeyed the law of his own being and brought destruction upon himself. Gradually he drifted farther and farther away from the realization of his true being, and developed a consciousness around his false concept of his "I." In this way there came to be two men instead of one in the individual; that is, there is one Real Divine Self, now almost lost to man's knowledge, and the false self which he created in self-will and ignorance. The Bible speaks of these two under various names, sometimes calling them "the new man" and the "old man." "The mind of the Spirit," and "the mind of the flesh" or "carnal mind" are also designations of man's apparent duality. To rightly divide the Word of Truth is to understand as you read the Scriptures which texts refer to the spiritual man, and which to the flesh or carnal man; also to discern that there is in reality but one man, the spiritual, and that the carnal man is simply a false

state of consciousness which can be broken up and overcome by the understanding that the real man is divine.

As the "old man" seems so much more in evidence it is often assumed that he is the whole thing, and passages from the Bible that describe him are quoted to substantiate this view. The habit of quoting in this way keeps one in ignorance of his true estate. If one is ever to demonstrate his spiritual nature, he must identify himself with it and refuse to accept as true of himself anything which describes him as being sinful or subject to death.

The carnal man dies and returns to dust. He is as grass "which today is and tomorrow is cast into the oven." Sometimes he claims that he is immortal, but he is not; he is a sinner and he must reap the wages of sin, which is death. This is the condition of the whole human race in its fallen nature. But this "carnal mind" is to be destroyed and the race saved through Jesus Christ who came as Savior and Deliverer. The way that he saves is through the knowledge of the Truth. "Ye shall know the Truth, and the Truth shall make you free." He taught the true nature of God and of man, and of their relation to each other, and is lifting up the race through awakening them to the Truth that they are in the real of themselves, divine. He is restoring the image and likeness of God in man and giving to each man his birthright of life. He could truly say, "I am come that ye might have life, and have it more abundantly," because the realization of life depends upon the consciousness one has of himself as a spiritual being. This redemptive work is the Atonement.

Jesus had within him all the divine qualities of the perfect man. But he knew what he was and demonstrated it, so making himself an example to all of the race of what they might do if they would follow him in the demonstration. To follow him is to take the same mental attitude that he took, to make the same claims and hold to them until they demonstrate. He declared himself to be the Son of God, and every high statement that he made must be reaffirmed by those who would prove their Sonship. Therefore instead



of identifying ourselves with the imperfections and errors and weakness of the fallen Adam, we must follow in the steps of him who had the courage to declare, "I and my Father are one."

Our Savior is not only our Example, but our Helper also. He took on himself the likeness of sinful flesh, and, through his realization of himself as inherently divine and perfect, he overcame all of the ignorance and limitations of the mind of the flesh. His overcoming power is promised to all who will make a union with his consciousness of mastery and dominion, and fearlessly claim their perfection and their knowledge and power.

When this light of Truth in Christ Jesus illumines the mind an entire change takes place and man no longer thinks or speaks of himself as "a poor worm of the dust," "a miserable sinner," but he rises up in the majesty of his Sonship and forever after proclaims himself sinless and not subject to death. Whatever he proclaims in understanding and faith, he demonstrates, and so will be fulfilled in him all the promises of redeeming his body and overcoming death.

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#### DAWN

The following, copied from a letter received by us, shows that the writer is awake to the needs and opportunities of the new time which has already dawned. Because of the clouds and darkness which are round about, the Presence of the Lord and the Dawn of the New Day are not realized by many as yet. There is great need of teachers who are spiritually awake, that they may themselves see the increasing brightness of the Presence of the Lord and behold his glory. It is these wideawake ones who are to be the heralds of the New Kingdom and arouse the millions who are sleeping in the darkness of self and of materiality. "The harvest is white."

"I believe there will be a general awakening within the next five years that will require more teachers to handle than perhaps will be ready. There is a stirring among the sleepers now as if they would arouse, and when it comes I believe it will come with a sweep because of the fully prepared soil. It is very evident to all deeply thinking people that we are

upon the threshold of a new era, and it is really very interesting and almost amusing to those of us who have been studying Truth to see them rubbing their eyes and looking about inquiringly as though not quite sure what it is all about. And it is only in the line of progress and advancement to be ready to help take care of the situation when it fully opens, especially so since we ourselves are helping to bring it about. This has been shown me quite plainly since I received my healing, and I feel that I cannot conscientiously ignore the voice of the Spirit when it speaks so plainly."

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### ANSWERS TO QUESTIONS

*What is the Law back of the promise, "Before they call I will answer, and while they are yet speaking, I will hear"?*

God is eternal, everywhere-present Being. He is Goodness, absolute; he is infinite, changeless Love. Jesus revealed him as Father, and this name suggests love and care. The Psalmist understood the love and compassion of God, for he says, "Like as a Father pitieth his children, so the Lord pitieth them that fear him." But the Fatherhood of God is so great and so marvelous, so far beyond anything that an earthly parent has ever expressed that even the Psalmist's concept falls far short of the reality. God is the one Being, in whom we all have our being. So close and intimate is this relation that the poet has described it by saying,

"Closer is he than breathing,  
Nearer than hands and feet."

In all the old Scriptural writings the infinite tenderness and yearning of God for his children's love is often described. Nowhere is it more forcibly expressed than in the promise, "Before they call I will answer, and while they are yet speaking, I will hear." By the very law of our being, we are so closely connected with our Father that he feels and knows our slightest desire for him, and by the very nature of his Being which is Love, he responds even before the desire can be framed in words.

Some have doubted this because they have prayed and have not received as they desired. Their experience does not prove that God is variable or indifferent, but rather it proves that he is "without variableness, neither shadow of turning;" that is, he is Law, and he cannot violate the law of Being even to answer prayers. Wherever there seems to be a failure on God's part, we should remember his absolute perfection and love, and look within ourselves for the cause of every apparent failure to reach his ear. Sometimes a little self-examination shows that it is not God after all that is desired, but only some of his blessings. When we comply with the law of Being the response is always sure and unfailing.

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*What is soul food? Why is it necessary that the soul be fed?*

The soul is man's consciousness. He is a trinity—spirit, soul, body. Spirit makes soul, and soul makes body. There are two phases of soul; first, what we call consciousness, and second, the subconsciousness. Whatever we think consciously settles back and becomes subconscious. The subconscious phase of soul carries on the bodily functions. We are not conscious of what goes on in the process of digestion for instance, but the intelligence of soul derived from Spirit, carries on a work which is beyond the comprehension of the natural man. The perfect working of all the functions of the body is interfered with by the ignorance of the mortal mind. The mortal man thinks error, and whatever he thinks goes into the building of soul and body.

The soul is fed by thought; the true soul food is the Word of God. Error thoughts and words build up a soul that is mortal, subject to death. The Word of God when properly fed upon by the mind makes a soul immortal.

Since soul makes body, and the soul is fed by thought, the kind of body one forms will be according to his thoughts and words. When out of harmony with the Divine Law they make a mortal soul, and a mortal soul makes a mortal, corruptible body. Thoughts and words of Truth make an

immortal soul, and an immortal soul makes an immortal, incorruptible body. It is therefore necessary that the soul be fed continually with the Word of God.

When Jesus said, "Man does not live by bread alone, but by every word proceeding out of the mouth of God," he was telling us of our need of soul food. So many of the ills of Adam have come by his effort to satisfy and nourish himself with material food and drink. He has thought that if he fed the body that was all that was necessary. But the spiritual man hungers for the bread of life and thirsts for the living water. He eats the substance of true words and drinks the life-giving Spirit.

Back of body starvation is soul starvation. When there is a hunger that cannot be satisfied, it indicates that the soul is crying out for its food. Every unsatisfied longing is the soul's cry for God. Restlessness cannot be satisfied by change of climate or environment, or travel, or by any of the means commonly recommended as remedies. The soul must find its center in God and he is always here present. He is the satisfying portion of all who put their trust in him and draw daily upon his life and love and substance.

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*What is it to wait upon the Lord?*

To wait upon the Lord is to turn the attention toward him and abide with faith in him as the Source of all. Waiting upon the Lord is not a listless dependence upon a far away God to do something. It is rather a positive attitude of mind that recognizes God as Law, and is willing to quiet all hurry and anxiety that Divine Order may rule.

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THE PRICE

Today, more than ever before, there is an outreaching for the Truth of Being. Man is eager to find the way, the truth and the life, eager to express the highest and best within him and eager to understand how to control the hidden forces within. He is hampered by race beliefs, personal desires and worldly ambitions, as well as the habit of looking to the outward for the remedy for all his miseries. He

desires spiritual freedom, and in looking at those who have accomplished a certain degree of spiritual perfection he concludes it is easy, so he attends classes, studies from books and faithfully reads all he can procure on the subject.

But there is a deeper knowledge to be attained; it is neither written nor spoken; it is the knowledge foretold by Jeremiah, "I will put my law in their inward parts, and write it in their hearts." This not only means the establishment of Divine Law in the subconscious, but it goes still farther and establishes the will of God, which is perfection, in the flesh, for are not all the cells of man's organism made through the power of thought? There is a wide difference between intellectual knowledge and spiritual science. Spiritual freedom is gained only through spiritual development and that is born in the long hours of communion with God in the Silence. No teacher in the personal, no books, no reading can ever teach the things learned from the One and only Teacher who dwells within. Man can store up a great fund of knowledge gleaned from books and teachers, but the most unlettered man who sits at the feet of his Lord in the Silence comes forth radiant with the true knowledge, that of Spirit.

Man's prayers too frequently partake of selfish cowardice. He abhors and is afraid of the suffering his departure from Truth has brought upon him, and he prays that the result be removed though all the time he is continuing in error. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Prayer should be for deliverance from the tendency to depart from Spirit. Prayer should be a uniting of spirit with Spirit. If there is a thought of envy, malice, hatred or impurity, it should be cast aside as a viper; it is far more destructive. Only the love and wisdom and power of God can deliver man from his error ways. No temptation, however strong, can overcome him if he is at one with his Father, for God is stronger than any worldly enticements

or any thought of hatred, poverty or sickness. All these things are nothing; they will melt away as the snow before the sun under the burning, purifying fire of Divine Love.

There is a tendency to imitate, to attach ourselves to others, believing this will more speedily and successfully advance our work. Each individual has a distinct office; no other can perform his work; from this it should not be understood that this separate expression means separation from either God or our fellow-man. Our hands are not separate from our arms nor our arms from our bodies; each has its own office yet all act in unison with the brain.

A nerve-racked, nerve-tortured body cries out in its torment and beseeches God to deliver it from the chains of mortal belief. The price of deliverance is a positive condition of mind. The mental picture of all the many ailments which follow like a procession after so-called nerve disorders must be abandoned and an image of the Christ Body, free from all bondage to the flesh mind, should replace the false image. That which we image in mind we bring forth in our bodies and in our lives. By displacing every negative thought with a positive one, no matter what the appearance may be, freedom is attained. This comes either slowly or rapidly according to the force with which the mental image is projected on the canvas of mind.

Prayer is man's only means of communion with God. Many prayers are prayed and the suppliant waits in vain for an answer because he has not paid the price for his answer; that is to say, he has not complied with the law of prayer. He came to God as though God were a reluctant despot, a man in the skies to be persuaded to grant a petition he is averse to granting. He believes himself too vile a sinner to receive notice from this great personage. How very far wrong this idea is can only be perceived by knowing God as the Principle, the loving Creator governing the universe, not moving men around like puppets for his amusement. Jesus said, "Ye ask and ye receive not because ye ask amiss," and then he gave implicit instructions how to pray. He told us to address God as "Our Father." These first two words

of our Lord's beautiful prayer cause a wonderful change in our mentality, as they put out immediately any thought of God as a despot. What can be more loving than a father? "Our Father" establishes a positive faith, makes us one with God, mankind and the universe.

Do you want to purchase spiritual growth, eternal life, perfect health and freedom from poverty? The price is oneness with God, absolute purity and Love Divine. Will you pay the price?—*Ellen Hamilton, 202 Hansen Place, Park Ridge, Ill.*

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### QUESTIONS

*Why should one hold himself in a positive spiritual attitude in the Silence? How can this be done?*

*What is the symbolical meaning of fire?*

*What is the meaning of Easter?*

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### BIBLE STUDY

#### *The Passover*

In order to get the esoteric interpretation of the Passover it is necessary to analyze the descent of the Spirit into the subjective consciousness and follow it step by step in its many manifestations. Physically Egypt is that part of the body below the diaphragm. The various plagues brought upon the Egyptians, by the Lord through Moses, are symbolical representations of appearances in this part of the organism when the presiding intelligence (Pharaoh) opposes the influx of the higher life.

The bloody waters, frogs, lice, flies, murrain, boils, hail, locusts, darkness, and death of firstborn, may all be found in the various diseases of bowels, kidneys and other organs of the body, as named by doctors. A very large portion of these ills is the result of mortal resistance to spiritual consciousness, which is working widely in humanity.

A concept of Truth in the head will eventually find its way through the whole body; and when its vibrations penetrate into the centers established in materiality, sometimes

great resistance, and pain follows. This sets up a chronic irritation and gives rise to a local condition to which the physician gives a name. Did the patient only know that it was the Spirit at work, and fearlessly affirm the presence and power of the Divine Life, the opposition of the physical would pass away and a new and more enduring life-flow would follow.

There is a physical basis of life through which the natural world is perpetuated. Physical generation is its law, and its seed is the material cell. In Exodus the natural world is called Egypt; Jesus spoke of it as "this world." Then there is the true world, whose foundation is Spirit. This is the "heaven" of Jesus, and the "house not made with hands, eternal in the heavens," referred to by Paul. These are both in evidence in man's soul and body, and in regeneration there is a breaking up and passing away of the physical basis and an ushering in of the spiritual.

The "firstborn" of the Egyptians is the highest concept of life perpetuation that the physical man possesses. When the Divine Word, or Angel of the Lord, passes through the consciousness, a transformation takes place in this life-thought. If the consciousness is established in materiality, and has no expectation or thought of spiritual life, the germ is destroyed by the high vibration and passes away through the kidneys or bowels, and a general physical weakness follows.

This is the death of the firstborn of the Egyptians. If the mind is set on higher things, and the understanding that the enduring life is spiritual both within and without (blood on the door posts), then the destruction of the germ is avoided; it is retained in the organism, goes through a regenerating process, is multiplied, and eventually strengthens the whole man.

We may mentally have made our truest statements, and seemingly complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, which is typified in the feast of the passover.



In every change of consciousness on the physical plane there is a breaking down of cells, and a building up of other cells to take their place. Mentally this is denial and affirmation, and this process in the body is the result of these two movements in the mind which have been taken at some previous period. We let go of the animal life and take hold of the spiritual by giving up consciously to this "passing over" process, which takes place when the old cells are replaced by the new. The lamb which is killed and eaten in the night represents this giving up of the animal life in the obscurity of the mortal body. The command is that the lamb shall be without spot or blemish, and be wholly eaten after being roasted with fire. This refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The children of Israel were commanded not to let the lamb be *sodden*, which is the Old English present tense of *seethe*. We are not to allow the life in our organism to simmer and stew with the worries and negative words of mortality, but we must set it afire with strong words of Absolute Truth.

This is to show us that there must be a physical sacrifice as well as a mental, and that "all the congregation of Israel" shall join in it; that is, the whole consciousness of spiritual desire shall acquiesce. Many metaphysicians think that it is not necessary to change the habits of the sense-man—that one has only to keep his thoughts right, and the flesh will thereby be wholly regulated—but the Scripture teaches that there must be a conscious physical change before the complete demonstration in mind and body is manifest. Thoughts work themselves out in things, and we get the full result of this work only when we follow them consciously every step of the way and help them along. So we say, watch your thoughts as they consecutively work their way through your organism, and, if you find that some pure thought of spiritual life is striving to free the life in the appetites and passions of your physical Egypt, help it by

consciously elevating that life to the open door of your mind. This is typified by putting the blood of the lamb on the two side-posts and the lintel of the door of the house. Do not be afraid to express your inner life to the sight of the Lord, for only in perfect candor and childlike innocence can man come under the protection of the Divine Law.

So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just that long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life made so open and free that he is not afraid to blazon it upon the very doors of his house where all who pass may read. Then the Lord will execute his judgment, and those who have purified the life of the lamb of the body will escape the messenger or thought of death.

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#### QUESTIONS ON BIBLE STUDY

What does the feast of the Passover typify?

What does Egypt represent in consciousness?

What is the meaning of the slain lamb?

Why should the positive spiritual attitude be maintained?

How may we be kept in this attitude?

What is the "firstborn of the Egyptians"?

What is the meaning of "all the congregation of Israel"?

Why should every spiritual thought find expression in the body?

What does the putting of blood on the side-posts and lintel of the door symbolize?

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Nothing will yield you a richer reward of gladness and a greater wealth of joy than faithfully to cultivate and auspiciously to develop the happier, warmer, sunnier side of your nature, that you may be a blessing to yourself, and, more than this, a benediction to all with whom you come in contact.—*Schuyler Colfax.*

# SUNDAY LESSONS

SUNDAY, APRIL 25

VICTORY IN THE FACE OF DEFEAT

*Scripture Text—II Cor. 11:22-28; 12:1-10*

22. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23. Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.

24. Of the Jews five times received I forty stripes save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep;

26. In journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27. In labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches.

1. I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord.

2. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.

3. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth),

4. How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses.

6. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me.

7. And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.

8. Concerning this thing I besought the Lord thrice, that it might depart from me.

9. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

10. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions in distresses, for Christ's sake: for when I am weak, then am I strong.

**SILENT PRAYER:** *I am strong in the Lord and the power of his might.*

From the very beginning of its existence as a sect Christianity has had its factions. There were divisions among the various early churches, one being for Peter, another for Paul, and another for Christ, as if all were not for Christ.

There was disparagement of Paul's apostolic rank by the adherents of Peter. He had not, like the twelve, known Christ personally. His witness of Christ was second hand while theirs was direct. There were attacks upon Paul's character and authority, charging that—

(a.) His conduct was based on no settled principles (II Cor. 1:17, etc.).

(b.) He was inclined to self praise (II Cor. 3:1; 5:12; 10:8).

(c.) He assumed authority, to which he had no right (II Cor. 10:14).

(d.) He was a traitor to his country and a renegade from his faith (II Cor. 11:22).

(e.) He was no true minister of Christ (II Cor. 10:7; 11:23).

(f.) Although he ventured to place himself on a level with those who were (II Cor. 11:5; 12:11).

In this lesson Paul defends himself against these charges.

The list of hardships which he endured for the cause of Christ are almost incredible, and the persecutions of which we complain in this age seem very puerile compared with them. That he should go right forward in the work without an intimation of weariness or discouragement shows that he

was moved by a power higher than human ambition.

From the day of his illumination near Damascus, Paul was a changed man. He gave up at that time his religion, his friends and his reputation. To the Jews he became an outcast and the Gentiles regarded him with suspicion, even that he was a madman. When he told the story of his conversion, his listeners thought with Festus, "Thy much learning doth make thee mad."

Ministers of the orthodox churches in this day preach often of Paul's conversion, and lay special stress upon his obedience to the heavenly vision, yet if a member of any of these congregations should arise in prayer meeting and relate such an experience he would be sung down or ejected from the church. Such things are not "good form," and those who have heavenly visions are considered crackbrained.

But Paul did have visions, and he was not timid in relating them. When Jesus stood by him in the dreams of the night and told him not to be afraid but to go on to Rome, Paul boldly told about it.

When he was "caught up into Paradise, and heard unspeakable words," he did not hesitate to relate the experience, regardless of the incredulity and ridicule that was sure to follow by those who had no knowledge of the spiritual kingdom.

There is a kingdom, interpenetrating the world in which we live, inhabited by Christ and the "saints in glory," which in "Ben Hur" is described as "finer than beaten gold." This is the "heaven" of Jesus and "Paradise" of Paul. When the superconscious or spiritual part of man's mind is lighted by the higher understanding, he finds his head and heart in heaven, although his body may be in the earth.

One day in passing a neighbor's house, on the porch of which sat a good Quaker over ninety years of age, a flippant youth exclaimed, "Hello, Uncle! I thought you were dead and in heaven years ago." The saintly man replied, "Son, I have been in heaven over forty years."

It is not by dying but by living the heavenly life that

we go to heaven. "But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God."

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SUNDAY, MAY 2

TEMPERANCE

*Scripture Text—Rom. 14:10-21*

10. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God.

11. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God.

12. So then each one of us shall give account of himself to God.

13. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling.

14. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean.

15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he that herein serveth Christ is well-pleasing to God, and approved of men.

19. So then let us follow after things which make for peace, and things whereby we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.

**SILENT PRAYER:** *Create in me a clean body, a pure heart and a wise mind.*

It is a very great thing to know that no man has a right to judge another. This is strongly emphasized in the teaching of Jesus and Paul. "Judge not, lest ye be judged," thunders Jesus, and Paul appealingly asks, "Why dost thou judge thy brother?"

Every knee shall bow to God and every tongue con-

fess him. We are accountable to the Divine Law and when we refer all the acts of men to it, an adjustment is made far beyond our understanding.

If we were as careful of our own thoughts and acts as we are of others the world would soon be reformed.

When tempted to judge another, try at once to be perfect yourself right along the line on which you are passing judgment. By observing this rule you will put no stumbling-blocks in your brother's way.

In the fourteenth verse of this lesson Paul lays down the law of the Absolute, which is that man in supreme degree, the Lord Jesus, has power to make things conform to his viewpoint. This is the teaching of all metaphysicians, "As a man thinketh in his heart, so is he." It is man's nature to have dominion, to form, to dominate, but in the exercise of this innate power he should remember to make the most advantageous adjustment with his environment.

Man can so dominate the functions of his body that they will do that which is opposed to the law of their being. This is noticeably true of the stomach—it can be made to digest food that is detrimental to the whole system. Sailors shipwrecked in Behring Sea found the natives making a regular diet of decayed fish. They were a sorry lot, as the result of such food, but it seemed good to them. It is said that in certain parts of England chickens are not considered prime until the flesh is so rotten that it can be pulled off the bones with the hands. In America men and women train their stomachs to digest the most noxious messes under the delusion that it is food.

But how about the stumbling-block? Who is "thy brother" for whom Christ died? Is he not the body-man, the brother of the soul, whom Christ comes to save, to lift up? If in your ignorance you put a stumbling-block in his way, you are destroying him. Byron said, "The eating of meat makes me ferocious." Experiments with dogs prove that a vegetable diet makes them docile and kind, while a flesh diet causes them to be ferocious.

If both men and animals are singularly affected by

certain kinds of diet, does it not point to a law running through nature, and should we not take the hint and observe this law?

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Following after the things that make for peace and edification of another brings us naturally to that state where we will not eat flesh, nor drink wine, nor do anything whereby our brother stumbleth.

## SUNDAY, MAY 9

### GIVING

#### *Scripture Text—11 Cor. 8:1-15*

1. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;

2. How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord,

4. Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:

5. And this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

6. Inasmuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.

7. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

8. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

10. And herein I give my judgment: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.

11. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability.

12. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.

13. For I say not this that others may be eased and ye distressed;



14. But by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality:

15. As it is written, He that gathered much had nothing over; and he that gathered little had no lack.

**SILENT PRAYER:** *My cup runneth over with the consciousness of my riches in Spirit.*

Most people receive with a grain of salt the Scripture quoted, "It is more blessed to give than to receive." They think it part of the "stock in trade" of the minister's appeal for the Foreign Missionary Society or for money to clear up the church debt.

But if the pleasure of receiving and giving could be compared for a lifetime it would undoubtedly be found that the joy would be on the giving side by a very large per cent. Then to get the most pleasure out of life one should practice giving. Few people give systematically—they give when they are asked, and often an undercurrent of regret goes with the gift; they are not cheerful givers.

To give with an ungracious feeling is detrimental to both the giver and receiver. No one likes to receive from those who regret their gifts, and the one who gives in that spirit thwarts the law that would increase his gift if it carried the cheerful thought with it.

Men sometimes give with the object of getting back in another way more than their gift, but this does not apply to religious donations. When one gives to the cause of Christ he expects no financial return. But here there is often missing of the mark. Religious giving is the most profitable of all giving if one knows the law, which is *blessing*. If you bless what you give it is increased in your thought atmosphere, and your words create for it a multiplying energy that goes on developing after its kind, until the original impetus is exhausted.

But if one first gives himself to the Lord, as did these liberal Gentiles, according to Paul, there will be no cessation of the original impetus in righteous giving, because it is Spirit. When one gives in the abounding faith of God's

abundance, a certain spiritual and financial prosperity sets in and the whole man receives the increase. It has been observed that when a church organization gets the enthusiasm of giving for religious purposes that more prosperity comes to the individual members.

In this lesson Paul talks a great deal about "abundance" and "riches." These are good words to get into the mind if you want prosperity. If you keep your mind charged with words of this character you will never lack and your gifts will carry increase wherever they go.

If there be first a willing mind, or according to the Revised Version, "If the readiness is there." What God beholds is the mind, and if that is right the whole man and all his acts are right. The gift is acceptable "according to that a man hath." The acceptability of all our offerings depends not on the amount given but the proportion which it bears to our means. The widow's mite was a very great gift because it was her all. If a millionaire should give one hundred thousand dollars to a good cause it would be heralded as a princely donation, but in fact it is no more worthy of commendation than the gift of one hundred dollars by the man whose whole possessions is a thousand dollars. The proportion is the same and in the spirit of things the man who gives his love with his gift gives far more than the one who sends cold dollars.

Be sure and put the *good feeling* into your gift. Everything that you send forth with this soul-substance as its animating principle always comes back multiplied. Keep the grudging feeling out of your gifts because it will also come back to you. "As a man soweth, so shall he also reap." This applies to everything we do, because we put into every act the seed thought that brings a crop after its own kind.

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SUNDAY, MAY 16

BE A DEMONSTRATOR OF THE TRUTH

*Scripture Text—II Tim. 3:14; 4:1-8*

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

1. I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom:

2. Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching.

3. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts;

4. And will turn away their ears from the truth, and turn aside unto fables.

5. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

6. For I am already being offered, and the time of my departure is come.

7. I have fought the good fight, I have finished the course, I have kept the faith:

8. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.

**SILENT PRAYER:** *I give myself to the Spirit of Truth —I reserve nothing.*

The things which we have truly "learned and are assured of" are not written in any book. Truth does not come from without, but from a conviction within the mind based upon *understanding*. A doctrine based upon Scripture alone is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon Universal Law, and open to the minds of all who seek for it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found the Truth and who want to tell about it for the edification of others.

"Knowing of whom thou hast learned them." Jesus said the Holy Spirit, the Comforter, should come and lead into all Truth. This is the "One" referred to by Paul. The Scriptures as we have them today were not in existence; much of the New Testament had not been written. The Revised Version says: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness." This is very different

from the statement in the Old Version that all Scripture is inspired. "Given by inspiration of God" is literally "God-breathed." If God ever breathed into the mind of man, is he not now breathing? We open ourselves to this inspiration or inbreathing of God by our thoughts and words. If our minds are filled with the idea that inspiration ceased with Moses or Jesus or Paul, or some modern high priestess or priest, then we stop up the stream of God-thought flowing to us, and no revelation comes direct. What we get is second-handed—we measure it by the authority which we have set up as the final Word of God to man.

Jesus Christ is the standard. It is his "appearing," the setting up of his "kingdom," the judging of "the quick and the dead," that tries the mettle of the man. When the Perfect Man begins to assert himself in us there is an "appearing" of a higher standard of right and wrong. Our thoughts are brought to judgment. The thoughts of life, the "quick," and the thoughts of the "dead," are tried by the Truth, and those only let into the kingdom of God within us which chord with Principle. The "word" of this Truth must be declared constantly "in season and out of season." Those who grow lax in this respect find themselves falling back into mortal thought and material ways.

The firm state of faith in the invisible powers, which we build up by our repeated meditations and statements of Truth, stands us in good hand when our minds come to that place where our "ears itch" for new teachings—a fuller explanation of the mysteries of the doctrine. Such a time always comes to those who are passing through the regeneration. If one is well grounded in the Principle, and has the substance of Spirit well established in consciousness, there is but little danger of "turning aside into fables." The consciousness of Truth having done its work in the mind thoroughly, and fulfilled the law of body regeneration, gives assurance of a lifting up of the whole man—"I am ready to be offered, the time of my departure is at hand."

The "crown of righteousness" is the fulfilling of the Divine Law and the resurrection of the body. This is ful-

filled literally in those who "fight the good fight," the overcoming of error with Truth. This does not mean the death of the body and a great resurrection day away off in the future, but, as clearly taught by Paul, a new state of mind every time we overcome some mortal error, and a clearer realization in body of the omnipresent Substance. "I die daily." "This mortal must put on the immortal." The Spirit that quickened Jesus shall quicken your mortal bodies.

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## "THE FATHER THAT DWELLETH WITHIN ME"

SAIDEE GERARD RUTHRAUFF

What any mind has done, my mind can do!  
 What any heart has thought, my heart can think!  
 What any soul has won, my soul can win!  
 And all of peace is mine, in all the world!  
 And all of joy, and all of health and good!

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Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is *life indeed*.—*1 Tim. 6:17-19.*

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The real power of thought does not come from positive mental action, but from the opening of the mind to the invincible power of deep, interior, spiritual action. Forced or determined action on the surface does not produce the powerful mind. The powerful mind is powerful because it gives expression to the power of the great within.—*Eternal Progress.*

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"Though Christ a thousand times in Bethlehem be born,  
 If he's not born in thee, thy soul is all forlorn."



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

### CLASS THOUGHT

April 20 to May 20, 1915

Held daily at 9 p. m.

*Christ, the Living Word, quickens and heals me.*

### PROSPERITY THOUGHT

April 20 to May 20, 1915

Held daily at 12 m.

*Christ, the Living Word, quickens and prospers me.*

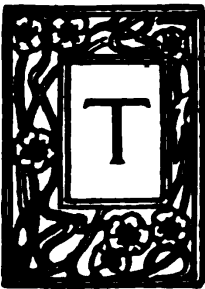
# COMFORT YE MY PEOPLE

EDNA L. CARTER

Comfort ye, comfort ye my people, saith your God.—*Isa. 40:1.*

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth.—*John 14:16, 17.*

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—*John 15:26.*



HERE is but one Comforter and that is Truth. The whole groaning creation is crying out for comfort, but looks away from its only hope and vainly tries to find comfort by deluding the mind with the sophistries of the mortal. Job's comforters are always with us. Eliphaz, Bildad and Zophar, who offered false comfort to Job, are representative of various phases of mortal thought. They try to wring comfort out of intellectual reasonings. With Job, we can say, "I have heard many such things: miserable comforters are ye all." But Job had a friend, Elihu, who understood the Truth, and he gave real comfort. He is representative of the true Comforter.

When the Lord says to us, "Comfort ye my people," he expects us to obey the commandment by speaking right words; words of Truth, and not of error. To be able to do this it is necessary that we have understanding. Understanding is light, and light cheers wherever it shines. One writer who lived several hundred years ago said, "Light excelleth in comforting the spirits of men." A clearer and fuller understanding of the Truth is continually opening up to the minds of men, fulfilling the Word, "The light shineth more and more unto the perfect day." The times of ignorance and darkness, when men thought that they had to be resigned to suffering and sorrow, are past, and all of the old ideas of comfort are fast losing their power to deceive people into negatively yielding to uncomfortable conditions.

Perhaps this is more noticeable in dealing with the sick than with any other class. For centuries religious teachers have taught that sickness was God's will, and have offered resignation as the only comforter. In the light of understanding we see it is not God's will for men to suffer the discomfort and distress of physical inharmony. So as true comforters we must give to all the glad message that God is love and wills only health and strength for his people.

In the old order of things there was another class of comforters, who sought by drugs and material remedies of various kinds to remove, as far as possible, the sickness which the other comforters said was God's will. The inconsistency of the situation never seemed to dawn upon people. They accepted the comfort of their religious teaching and at the same time the comfort of the doctor, part of whose comfort was often the information that their diseases were incurable. When the light of spiritual understanding shines into one's mind, he wonders how he could ever have deceived himself into believing that he was being comforted, either in mind or body. He wonders how the race could ever have continued to seek for help in the old way as long as it has. The good intention of religious and medical comforters is not questioned, but good intentions on the part of would-be-helpers do not necessarily remove pain and suffering. The comfort we are looking for now is something that actually comforts, relieves and restores peace and harmony and health.

The cruelties that have been and are practiced upon man and beast in the effort to give the comfort which is not comfort are almost unbelievable. Experiments with drugs, the injection of filthy and poisonous serums, vivisection and operations, make a long continued story of unspeakable suffering. "The dark places of the earth are full of the habitations of cruelty."—Ps. 74:20.

Jesus said that nothing was hidden, but should be revealed. "Whatsoever doth make manifest is light." The light of the righteousness of Jesus Christ is shining and making manifest every hidden thing that needs remedying. That



it is this Light which is revealing hidden things is not always recognized. The means which is used is all that is seen by the man in mortal thought. For instance, the new federal law prohibiting the sale of morphine and other will-destroying drugs has been the means of bringing to light the fact that a large majority of the poor, wretched drug users were led into the habit by doctors, who gave the deadening drug as their only known way to make the afflicted one comfortable. To relieve temporary suffering, a far greater suffering was caused. Sometimes a household is in fear and trouble because of the pain that some member of the family is enduring, and a doctor is called in. He does not know what to do to *cure*; he gives the deadly drug and puts the patient to sleep, and everybody says gladly and almost with awe, as if some great miracle had been performed, "She is easy now." But no real healing was done; instead a crime was committed. The true comfort is the understanding of the Truth that every pain is the result of some violation of the law of Being; that it can be healed by declaring the forgiving love and mercy of the Lord Jesus Christ, and conforming to the law of Being.

This leads to the consideration of another great need of the human race; that is, relief from the bondage and burden of sin. Condemnation, regret, remorse, cause torture for millions, and false comfort is added to the burden by making a hell of fire and brimstone to continue the torture eternally. "Comfort ye my people" with the Truth. Jesus Christ has purchased pardon and salvation for all, and through him a way has been opened to do away with sin and all its results.

The whole of the gospel of salvation is summed up in this text from Romans: "If, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." There are two statements here indicating two distinct works of grace. The first, "Reconciled to God by the death of his Son," has been the theme of the church from the beginning. Their eyes have been fixed upon the death of Jesus as their hope of

salvation, and they have not seen that it is merely one step. In the new understanding the second statement, "Saved by his life," is being emphasized. Reconciliation merely opens the way to salvation. We have the right to expect to be saved here and now. It is small comfort to hear of salvation after death. The living Christ is here, knocking at the door of men's hearts, waiting to be received, both as their righteousness and their life. The comfort of this Truth is so great that we cannot realize it all at once; but we grow into the realization that we are justified and set free from all condemnation, and that we have the privilege of not being merely justified, but washed and cleansed from sin, clothed upon with the righteousness of the Lord Jesus Christ, so to live eternally, absolutely free from all liability to death. The reason this blessing has not been accepted in the past is partly on account of the old teaching that man must remain subject to sin until he dies, and partly, the habit of judging by appearances. Because the sinless perfection of Jesus Christ is not demonstrated all at once, we sometimes deny him as our righteousness and affirm our identity with the old errors which are only in the mortal consciousness and can be put off through our denial of them as any part of our real self.

The question of appropriating the righteousness and life of the Lord Jesus Christ is too large to be brought out fully in the short space of an article, but it is the great comfort of the Bible, and should be mentioned here as the chief work of the blessed Comforter. As faithful ministers of Christ it is our duty to speak the words of Truth that will free men's minds from the belief in the power of sin and death, and erase from every mind the false pictures of the burning hell that have been stamped there by those who do not comprehend the fullness of the Jesus Christ salvation.

Truth is also a comforter and deliverer when thoughts of lack disturb the mind. Ignorance of God as the all-providing Father always present as fullness of supply, makes in the mind a sense of separation from the source of all good. Such misunderstanding of God gives one a feeling of de-

pendence upon himself. Doubts, fears and anxiety and worry that result from trusting in self-effort instead of God's bounty, need comforting. Some of the false stays and comforts of mortality are life insurance, bank accounts and inherited fortunes. The great spiritual law that quiets every fear of lack and comforts the soul with assurance of unfailing supply was given by Jesus when he said, "Seek ye first the kingdom of God, and his righteousness, and all these things [food and clothing] shall be added unto you."

The destruction and desolation of strife and war call for comfort. Sorrowing widows and mothers and children are offered the cold comfort that their husbands and sons and fathers have died for their country and won the honor of a soldier. The Spirit of Truth comforts by speaking peace to all who will hear and heed the Divine Law that makes peace. Even in the midst of war and turmoil, those who give up thoughts of antagonism and resentment and open their hearts to the love of God, will be kept in peace. In addition they have all the promises and assurances of the Spirit that the time is coming when there shall be no more war, but everlasting righteousness and peace shall reign forever.

Then there is comfort for the mourners. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted; to comfort all that mourn; to give unto them the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Much false comfort has been given to the sorrowing. Sometimes they are told that their friends have been taken by the will of God and it is their duty to be resigned. Some who grieve have offered to them the assurance that their friends have gone to a better land, either to a heaven in the skies or a "higher life," or to some other condition of bliss, or of larger opportunities for spiritual progress. Everything is set forth for a solace, except the good tidings of life everlasting here and now through Jesus Christ. In the light that is now shining so brightly opportunities for giving false comfort are growing less and less. People in understand-

ing positively refuse to hear any talk that exalts death. Nothing less than the comfort and joy of overcoming death is acceptable to one who knows that the wages of sin is death, and the gift of God is eternal life. False comfort to a mourner has the same effect upon him, if he receives it, as morphine and other like drugs have upon those who take them. False ideas about death and life deaden the faculties and interfere with the power to choose life. These wrong ideas also stop the activity of the functions of the body and the life grows less and less until it is squeezed entirely out and the body goes to the grave.

Consider the tendency of any of these suggestions that come from false comfort and you can readily see how they work out. For instance, when one thinks that those who are near and dear to him have gone to a sky home or higher life, he naturally looks forward to going there too, that he may be with them. This draws his attention and interest away from his center and makes certain the separation of his soul and body. Many sick people are hard to help because their minds are so set on going somewhere to be with someone they have loved, or their idea that they will gain great benefit by dying is so fixed that it is almost impossible to get them to lay strong enough hold on life to even be temporarily helped. Great and very great is the need of comforters who will hold up life as a blessing greatly to be desired and to be gained at any cost. "What shall it profit a man, if he gain the whole world, and lose his own life?"

There is no disquietness nor discomfort of any kind that cannot be relieved by the Truth. If one has not found consolation it is because he is in some way looking for false comfort. He may have to give up some of his cherished ideas before he can be comforted, but if he is willing to let the Truth have its way in him it will make him free and bring him peace and joy.

In Ezekiel's prophecy, he foretells the time when the Lord's people, his sheep, shall be delivered out of the hands of the false shepherds, who feed them error instead of Truth. "The word of the Lord came unto me, saying, Son of man,

prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel; ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. Therefore, thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock. I will both search my sheep, and seek them out. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

This is a blessed promise that the Lord will gather his people and deliver them from errors that have bound them in such cruel bondage, and that he will bring them into the consciousness of his healing, satisfying life. "The Lord shall comfort Zion." "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." "I, even I, am he that comforteth you." "The Lord hath comforted his people."

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## SPIRIT OF UNITY

M. HYACINTH LOUNT

Endeavoring to keep the unity of the Spirit in the *Bond of Peace*.  
One God and Father of all, who is above all, and through all, and in you all.—*Eph. 4:3-6*.

Spirit of Unity—crown of all kings;  
Find us a resting-place under thy wings.  
By thine own Presence, "Thy will be done!"  
Millions of "free men" banded as one.  
"Lord God, Almighty," failing us never—  
Thine be the glory now and forever.

## EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of  
Silent Unity*

We base our whole teaching, healing and salvation upon the atonement of Jesus Christ. We believe in the redemption of the whole man, spirit, soul and body, here and now, through Christ. Our aim is to prove true by our own faith and works, and put before the people, the Christianity that can be used and made practical every day, and by forgiving, putting away of sin, healing, prospering and fully redeeming them, through the saving grace of Jesus Christ.

While we believe in reincarnation, we do not make it a special part of our doctrine. Please read the inclosed tract, "Preserving the Unity of Soul and Body," and you will see what we teach regarding it, and also karma. Through Christ all our past and present sins can be forgiven, and through denial of error and affirmation of Truth, realizing his (Christ's) redeeming power, all error and consciousness of sin can be rooted out of our mind, both conscious and subconscious, thereby freeing us from the results of sin.

\* \* \* \*

In answer to one who wants to know, if sin is the cause of all trouble, why "bad" people are often healthier than the "good:"

The first thing you need is a correct understanding of "righteousness." The world's standard deals only with the outer acts, taking no account of the unrighteous thoughts of the mind and heart. Unless one knows the thoughts and intents of the heart of an individual, he is not a competent judge, and is breaking the direct command of Jesus Christ, "Judge not by appearances, but judge righteous judgment," if he calls one man a greater sinner than another.

A man may be ever so moral outwardly and even be a church member, yet hold many evil thoughts of hatred and envy in his mind. He may have wrong ideas of life and of God, thinking that God is the author of sickness and

trouble, and wills these things upon him; he may be covetous, or he may think that righteousness and poverty go hand in hand; he may think it is God's will for people to die, and these wrong ideas would work out in bodily sickness much more quickly than many of the outer acts called sinful, that are done by those who do not profess Christianity.

Then again, one of the most harmful things a person can do, so far as his health and happiness is concerned, is to sit Sunday after Sunday listening to sermons in which are mixed thoughts of hell-fire, death-bed scenes, and things of this order, filling the hearers with fear and burying deep into their subconscious the idea that they may die any time. People who do not attend church do not have these damaging ideas held before them all the time, therefore do not reap the result of the race error along this line nearly so quickly.

Please read carefully the inclosed booklets, "Points For Overcomers No. 1" and "The Relation Between Righteousness and Health."

In regard to your other question, about the origin of vermin, all pests of every kind come from wrong thoughts and expressions of life in and by man. God is Life and all life springs from the perfect Life Idea. Man brings the life of God into manifestation through his thoughts, words and acts. If these are in harmony with the Divine Law only right expressions of life will be the result. Through ignorance and ignorant thinking, he has worked out of divine order and harmony with the great Life Principle, so has brought about the different manifestations of life that prey upon and torment him today.

\* \* \* \*

In order to discern spiritual guidance you must become master of your thoughts, and put out of consciousness all vain imaginings. When you come into an understanding of the Truth you can measure each thought by the Truth, and can easily tell whether it is of the Holy Spirit or is error. As long as you believe that any individual has power to keep your own away from you, it would be impossible for you to have any clear leadings along that line. The fact is

that if you hold to the Truth, and obey the Divine Law of your being, no one can in any way hinder you from becoming prosperous. So never blame anyone else for anything that is manifesting in your life or affairs. Set your thoughts in order; believe in the One Power and One Presence, the Good Omnipotent, and nothing but good can come to you.

\* \* \* \*

To get an understanding of the text you mention, "Whosoever shall smite thee on thy right cheek, turn to him the other also," it would be well to read the whole of the chapter (the 5th of Matthew) and see what truth our Great Teacher was putting before the people.

In the 17th verse he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill." Then in the 20th verse we read, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The scribes and Pharisees were very exact in keeping the letter of the law, yet the weightier matters of the law, judgment, mercy and the love of God, they omitted.

Jesus Christ, in all his teaching and doing, sought to bring out and impress upon the minds of his followers the Spirit of the Word or Law which giveth life. So he taught non-resistance of outward appearances of evil. He knew that resistance in the outer would only serve to give power to it and stir up more strife. This would never destroy the seeming error, which could be done only by getting at the root of the matter. Hence his words,

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy



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Quickens and  
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neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

These words are very plain and really need no explaining. The place to resist the adversary is within ourselves. Then we can see clearly that every individual is a child of God, made in his (God's) image and likeness, and it is only ignorance on man's part that leads him to do anything contrary to the love of God. We know that in his true self our enemy has no desire to hurt or defraud us in any way, and through silently denying the evil that seems to exist in him, persistently seeing and recognizing only the good, we will help him to express his real self.

Then too, we know that we are sons of God and have the promise, "Nothing can by any means hurt you." We know that even this outer appearance of inharmony could not have come to us if our way had been fully pleasing to God (see Prov. 16:7), therefore we look within ourselves and root out the cause of the error there.

We also know that God is our abundant, inexhaustible supply, and are not afraid of lack or of losing anything, so can easily "let go," knowing that our every need will be richly met.

Our loving Father has given to us and to all mankind, himself, and all that he is and has. If anyone seems to lack any good it is because he has not laid hold of it in faith, and through his word and work brought it into manifestation. If he manifests inharmony it is because he has been disobedient to the law of his Being, thus failing to express aright. And there is no excuse for being ignorant of the Truth, for we have the promise, "If any of you lack in

wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him."—James 1:5.

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In your issue of *Weekly Unity* for March 3, under the heading, "A Life Message for a New Year," I read the following statement: "In this fact lies the promise of a new humanity ageless and deathless, strong, beautiful and wise." Would you be kind enough to furnish me with Scripture references that will prove beyond a doubt that there will be no death?—\* \* \*

We can furnish you the texts you desire. However, the whole of the Bible teaching points to this one grand attainment, redemption of the whole man, including the body.

In the first place, sorrow, suffering, generation and death of the body came to man as a result of disobedience. Please see Gen. 3:16 to 19. There is no spiritual death here; in fact, there is no such thing as spiritual death, for Spirit, God, is Life and cannot die.

Christ came to redeem man from the results of the broken law, and he brought life and immortality to light. See the prophecy of his coming "to loose those appointed to death," in Psalms 102:18 to 20. Then read Jesus' own words in John 8:51. That he meant death of the body here is made clear by reading the two verses following. Again, in John 11:26 the meaning of Jesus is clear. He was trying to teach Mary and Martha that they need not look forward to some time in the future for the resurrection, for Christ is the resurrection and the life. He could and did raise Lazarus then, and also told them that those who were alive and believed in him should never die, and he asked the question, "Believest thou this?" He is asking this question of all his followers today, those who profess to believe in him, and each one must answer it. This same Christ who is the resurrection and the life is in each one of us. See Col. 1:27; II Cor. 13:5, and I John 4:2.

In Mark 11:45 we read that he came "to give his life a ransom for many." If the penalty he paid for us had anything to do with eternal torment, it would have been necessary for him to have gone to that place or state of tor-

ment and stay there through eternity, to redeem us from it, but he did not. He just gave up the life of the natural body, showing that the ransom he paid was for the purpose of keeping our bodies alive.

Read Hebrews 2:14 and 15; I Thess. 5:23; Heb. 9: 27 and 28 (read this as it is in the text and not as most people quote it, "And as it is appointed unto me once to die . . . so Christ was once offered . . . ), and Rev. 21:1 to 4, gives a prophecy of the redeemed earth and redeemed people. Other texts along this line are found in Psalms 37:29; Psalms 91, especially the last verse; Prov. 3:13 to 18, and Isa. 11:6 to 9.

These are a few of the texts in which life of the body is taught so clearly that it cannot be mistaken. With the Holy Spirit as one's guide and teacher, the Bible is full of it. It is the one grand climax to which all the teaching of the Bible and of Jesus Christ and the apostles leads.

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### "THY SPEECH BEWRAYETH THEE"

(Matthew 26:73)

Oh, that my tongue might so possess  
The accent of his tenderness,  
That every word I breathed should bless.

For those who mourn, a word of cheer;  
A word of hope for those who fear,  
And love to all men, far or near.

Oh, that it might be said of me,  
"Surely, thy speech bewrayeth thee  
As friend of Christ of Galilee."

—*Thomas R. Robinson, in "S. S. Times."*

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He that dares not say an ill natured word, or do an unreasonable thing because he considers God as everywhere present, performs a better devotion than he that dares not miss the church.—*William Law.*

## DEMONSTRATIONS OF THE LAW

*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.*

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"I am come that ye might have life, and have it more abundantly."

Life is Omnipresent. Its restoring power is manifest everywhere to those who have eyes to see. If one cuts his finger, immediately the everywhere-present Intelligent Life begins the healing process. If an animal receives a cut, the healing power begins to work just as readily in it as in man. If the bark of a tree is injured, there too the restorative power is in evidence. The whole creation is blessed without partiality.

When Jesus said that he came to bring life more abundantly, he did not mean that he came to make more life, because it is already here in its fullness, but he came to reveal to men the Truth of the omnipresence of life, and help them to put away all the errors that interfere with the expression of life. Every good or ill that man experiences comes to him through his mind. If, by false beliefs about life he shuts out of his mind the idea of the fullness and omnipresence of life, it cannot find perfect expression in him. He limits the life flow by limiting thoughts; but by the same law he can increase the activity of life in his organism by opening his mind to larger ideas of life.

The mind is opened to thoughts by prayer and spiritual meditation. The Society of Silent Unity ministers to people everywhere by praying for them and breaking to them the bread of life—that is, teaching them that God is everywhere-present life, and that we all live, move and have our being in his life. The result of this ministry is a larger consciousness of God and a deeper realization of man's relation to

him. This larger consciousness and deeper realization set flowing in the mind and body a mighty current of healing life and a cleansing, harmonizing work takes place. Health therefore comes about under a Divine Law which all may easily understand. There are no miracles.

The following extracts from a few of our letters bear witness to the Truth that God is the health of his people:

## HEALTH

*Let thy saving health be known among all nations.—*  
Psalms 67:2.

*Walla Walla, Wash.*—Just a little more than a week ago I asked your help for my sister whom the doctor had given up. She laid for two days in a sort of stupor and no one thought she would live a week. She did not sleep and she moaned continually. Suddenly, as if by a miracle, she roused up and began to take food and continued to have an increasing appetite, and about the fifth day was sitting up and walking about her room some. She is now up and doing most of her own cooking and is improving right along. People are saying, "It was a miracle." No one expected her to ever get up again. Surely the prayers of the righteous avail much. I am learning that all that the Father hath is mine.—*S. E. W.*

*Helena, Mont.*—I want to praise you all for your united prayers in the wonderful healing of my little daughter who was going blind. With your co-operation her bodily afflictions are under complete control, and she is rapidly regaining her health. When I wrote for your prayers the doctors had told me that only by persistent effort and medical treatments would I save her life, let alone her eyes. I was so very nervous and run down that I was very near the verge of going insane from worry when a friend gave me a copy of *UNITY*. I wrote immediately, with the result that my little daughter is almost cured, and can see as well as ever. I have stopped my excessive worry and am much more composed.—*G. F.*

*Los Angeles, Cal.*—I have seen some wonderful demonstrations of God's answer to our prayers. Mrs. H. had not been well for some time, was so weak she fainted, and expectorated blood. The best doctors in the city said she had tubercular glands and the only thing to be done was to drain them. I told her if she would drop all doctors and medicine and take God at his word he would heal her. I

wrote you to unite your faith with mine in the healing, and in three weeks time the swelling of the glands had left entirely. She had gained three and a half pounds and is now entirely well. She has also left off her glasses, and her eyesight is perfect. She had worn glasses for years. Mr. M. is also getting better.—*M. E. L.*

*Westboro, Mass.*—Less than one year ago the doctors gave no hope as to my recovery, as my case was considered a serious one of cancer. Today I am a well woman. My heart is full of gratitude to my Father, and all those who have aided me through prayer.—*Mrs. E. A.*

*Kouts, Indiana*—I wish to report the wonderful improvement in F. M. When you began treatments she was in a hospital in Chicago in a critical condition. She has been removed to the home of her sister, and on Monday the nurse saw a decided improvement and marveled at the change. By evening she said it was miraculous. She had not been able to take any nourishment for days and now is asking for food at all times of the day, and talks about coming home and getting well.—*Mrs. B. J.*

*Pasco, Wash.*—I wrote you recently for your prayers for relief from chronic constipation. As soon as I received your reply to my letter I discontinued the use of physics and I have not needed any since. I consider it marvelous, since I have always taken them for the last eighteen years.—*Mrs. C. C. R.*

*Burlington, N. J.*—My sister is much better. I saw more improvement today than I have since I wrote you. Since I have been holding the healing Word for her, I have been cured of several diseases of years standing.—*F. L. F.*

*Everett, Wash.*—I wrote about three weeks ago for your help, as I was just up from a siege of tubercular trouble in the intestines. I have improved wonderfully and am stronger than I have been for a long time. In fact, I feel better than I ever did before. My wife, who had pulmonary tubercular trouble, is now entirely well. I thank God every day for the blessings we both have received.—*B. L. W.*

*Petersburg, Alaska*—A year ago last May I seemed a physical wreck, unable to do any of my work, and the doctor said I would always be an invalid. Since coming into a realization of the Truth of Being, I am taking care of my house and children, and spending more than half my day in working for others, and all day Sunday is devoted to this work of spreading the Truth. Surely it demonstrates what the power of God is when we are receptive to the inflowing



of Divine life and strength and understanding.—*Mrs. E. M. B.*

*Cincinnati, Ohio*—My daughter's improvement is becoming more marked every day. She is more like her real self now than she has been for over four years, and I am indeed thankful. The leaflet, "I will; be thou whole," had a most wonderful effect upon me the moment I looked at it. It was as though the shape of the letters and the deep red color expressed a supreme strength. Everything at once began clearing up, like the sun coming to view after a sky full of clouds.—*I. G. L.*

*Wilmington, N. C.*—I am entirely well. Am learning some new Truth every day. With all my heart I am seeking the "kingdom of God."—*Mrs. B. P.*

*Columbus, Kan.*—I wish to thank you for helping me realize no fear, when smallpox was all about me. I suffered neither the disease nor the vaccination, and know it was only through my trust in God that I escaped.—*R. W.*

*Denver, Colo.*—The good Word you have been speaking for me is coming forth into manifestation, and I am growing stronger every day. The piles have disappeared entirely, and I am sure that very soon the cough and all its effects will fall into the abyss of nothingness.—*S. H. W.*

*Chicago, Ill.*—Mr. W. is out of bed. I called on him Friday and found him in bed a very sick man, his recovery considered doubtful. I talked to him about God, Life, then read the 91st Psalm, and knelt in prayer. I left one of the leaflets with his wife, and she read it to him. I sent a request for your prayers, and last evening when I went to see him, he was up and out in the kitchen.—*Mrs. R. L.*

*Chicago, Ill.*—I am a new reader of UNITY and I want to thank God for placing it before me. I am eighty years old and was wonderfully healed of a broken hip and can walk around the house without a crutch. I thank God for the blessings I have received through prayer.—*Mrs. R. O. P.*

*Elma, Wash.*—A month ago I asked your help for my eyes and I am now happy to say they are all right. They seemed to get better as soon as I mailed my letter. My general health has also greatly improved. I know that my body is being renewed. I feel so young, although they call me seventy-seven years old.—*J. W. H.*

*La Barge, Wyo.*—My throat trouble of many years standing has been healed through your prayers.—*E. D. B.*

*Bainbridge, Ohio*—I have received a letter from my

wife and, judging from the general makeup of the letter, I am convinced she has very much improved. This is the first letter she has written for over a year and a half. Praise God in the name of Jesus Christ, for her improvement. I am more hopeful than ever.—*A. K.*

*Cardiff By the Sea, Cal.*—I rejoice and am glad, for the light has come. Old things have passed away. I realize the presence of the Holy Spirit every moment. It is leading me on into more precious truths each day. I am now well after having been a hopeless invalid for seven years.—*Mrs. M. L. R.*

*Minneapolis, Minn.*—About two months ago I asked your prayers for stomach trouble, and am very thankful that I feel entirely free from it. My heart is filled with gratitude and thanksgiving, and I am very desirous to know more of the Truth.—*G. M. B.*

*Bedford, Iowa*—I went to a doctor to make arrangements to have a fatty tumor removed from my hip. I came home and wrote for your help through the Holy Spirit, and I give thanks daily to God that the tumor is almost gone.—*R. S. P.*

*Kansas City, Mo.*—Sometime ago my mother requested treatments for my father who suffered from neuralgia. That very evening the pain left him, and we are very grateful.—*L. U.*

*Monmouth, Ill.*—Last week I wrote in regard to my daughter-in-law. She is now able to sit up and will not have to have an operation. The little girl I asked you to treat for stuttering and ill health is now well, and is not troubled with stuttering.—*M. A. S.*

*Los Angeles, Cal.*—I am greatly improved; have had almost an entire week without any pain. For twenty years I have had stomach trouble and vomited at least once a day. But I had grown so accustomed to it that I told you of my other troubles, and never mentioned the stomach trouble. For several weeks I have been healed of it, and have eaten whatever I wished with no bad effects.—*H. M. B.*

*Webster Groves, Mo.*—I am much improved in health and the stomach trouble is well.—*Mrs. F. H.*

*Washington, D. C.*—Miss M. and I have been greatly benefited. I have been cured of a mild but chronic constipation, for which I had taken tablets for years, and which has now left me for three months, during which time I have taken no medicine. All my friends speak of how very much better I am looking, and I am certainly feeling so. In an-

other way I have been greatly helped too, and that is to bring a new peace and order into my very busy life, for besides my full day's work here at the office, I am taking a regular graduate course of study at the University, and am a teaching assistant in one of the departments there, which pays for my course of study and gives me an immense amount of additional work. In spite of all this, however, I have given an hour daily to Unity, and have been able to do the rest besides.—*G. R. B.*

*Oakland, Cal.*—The little boy is entirely cured of the stomach disorder. I read UNITY magazine from cover to cover and enjoy every word. It certainly is a help to me.—*Mrs. J. C. F.*

*St. Louis, Mo.*—My general health is much improved. The stomach trouble which had annoyed me for so long has entirely left me and the symptoms of kidney disease are gradually disappearing.—*Mrs. B. L. T.*

*St. Louis, Mo.*—I was entirely healed of the piles before I received an answer to my letter.—*Mrs. H. T. S.*

*Challis, Idaho*—I am being helped in many ways through my understanding of the Truth. I had used an ointment in my nose for ten years. As I was reading the UNITY magazine I noticed that a lady was healed of a burn by the power of the Divine Mind, so I thought I can surely be able to do without this ointment in my nose. In all these years I had thought I could not do one night without it, but I quit it a month ago and from that time on I have breathed freely without it and shall always be able to do so through the power of the Spirit. Since reading UNITY magazine the way is more and more plain. I have gained wonderfully in understanding, and pray that God will guide all into the light.—*Mrs. L. A. R.*

*San Francisco, Cal.*—My eyes continue to improve, and I am writing this letter without glasses, something I have not done for two years.—*Mrs. E. D.*

*Pullman, Ill.*—The growth is gone, and the catarrh is much better.—*M. F. F.*

*Du Pont, Wash.*—I requested treatments for a rupture and now, thank God, I am nearly healed. In fact, I can scarcely tell that I ever had it. I am also getting a better understanding of God.—*R. H. W.*

*Chicago, Ill.*—I wrote you a few days before Christmas for help for an obstinate cough. I immediately improved after receiving your letter. The cough is entirely gone and has never come back. I used the same healing.

word for my daughter who had been sent home from school with catarrhal cold in the head. She is entirely well now.—*Mrs. B. B.*

*Bakersfield, Cal.*—I am much encouraged, and everything corresponds well to your instructions. I have cured my headaches, and have not had one for four months. I would not go back to my old life for all I possess. I cannot tell you how much your teaching has meant to me.—*A. M. A.*

*Charleston, S. C.*—When I last wrote I was down in bed, and to the sense man it looked doubtful about getting up. I feel that if I had had nothing but the old thoughts I could never have held to the life force. I feel my strength is coming back, and I keep cheerful all the time. There was a time when the affirmations seemed just so many words, but I am glad to say that day by day I can sense a feeling of their absolute Truth more and more. I have a growing faith in God's power to save to the uttermost.—*S. C. W.*

*Donney, Cal.*—Through your teachings I have been wonderfully blessed, raised from the depths of despair and pain to a place where each hour is filled with quiet peace and gratitude for blessings that seemed fairly heaped upon me.—*F. M. T.*

*Long Beach, Cal.*—I am feeling better in every way since writing last month. I am very grateful and happy. The world certainly looks like a different place when one's mental attitude is changed.—*E. D. P.*

*Oklahoma City, Okla.*—I have been very near death's door. Doctors said I would not live six weeks. But I am still here, and better than I have been for years. Also am more prosperous. I have so much to praise God for both in health and prosperity.—*Mrs. F. C. B.*

## FREEDOM

*Ye shall know the truth, and the truth shall make you free.*—John 8:32.

*San Jose, Cal.*—It is a couple of years since I have written you for help, and the problem for which I asked help for another has remained solved. He still has his freedom and is doing well.—*M. S.*

*Grand Rapids, Mich.*—My husband has quit drinking and I can see a great change in him for the better in other ways. You do not know how thankful I am to the great Source of all Good.—*H. A.*

*Pueblo, Colo.*—My son has recovered entirely, even to the using of cigarettes. I am more thankful than words can tell.—*Mrs. M. C. B.*

*Chicago, Ill.*—I cannot be thankful enough for the treatments which have freed my husband from the use of tobacco, a habit which had fastened itself upon him for thirty years. Two weeks after I wrote to you, he complained of tobacco making him sick every time he put it in his mouth. He has not used it since and I know he never will.—*Mrs. H. P.*

*Washington, D. C.*—I requested help in overcoming the alcohol and tobacco habits. I have been able to do without both, praise God.—*E. T. C.*

*Clayton, Ill.*—My heart is full of gratitude for the wonderful help I have received. My husband has given up the liquor habit. He came to me and said he would never taste it again, and I can see many changes in my home already. I am willing to trust everything to God, my Father, for he does all things well.—*N. F. W.*

*Medford, Oregon*—I am faithful to all the silent hours and never let anything come between, and I am realizing the power of the Word. It is being demonstrated in all of my affairs. My husband for the past four months has not cared nor desired to chew tobacco. Formerly he had been an inveterate chewer. I knew when he received "The Word" and became interested in the Truth he would become a different man, and the change in him has been remarkable.—*G. S.*

*White Haven, Pa.*—Some time ago I requested your prayers for my brother. At the time I wrote I did not know that he was drinking heavily, as I had not seen him for some years. Imagine my surprise when I did see him to be told of his drinking and that suddenly the taste left him entirely. I thank God for the light I have received.—*L. E. F.*

*Stevens Point, Wis.*—I have been greatly helped through reading the UNITY magazine. My wife requested your prayers for me some time ago, and I have been cured of the drink habit. I thank God for the help received.—*A. L.*

*Cincinnati, Ohio*—May God bless Unity for the prayers that have been offered for me. God has made a man out of me. I have no desire for the saloons any more; indeed, I am a changed man. Wonderful are the works of God.—*G. A. S.*

*Santa Clara, Cal.*—In December I asked help for

my son for the drink habit. I am happy to say he is better and does not care for it any more. He is much better than he ever was. UNITY magazine is a great help to me every day, as I always find something new in it, no matter how many times I read it.—*Mrs. F. G.*

*Newman, Ga.*—My husband has quit drinking and stays away from the gambling dens. He comes home every night, and seems like a different man.—*Mrs. B. H.*

## PROSPERITY

*Whatsoever he doeth shall prosper.*—Ps. 1:3.

*Indianapolis, Ind.*—The unspeakable doubt and depression have left me, and I again realize that a God of love rules. My financial troubles have also been relieved, and with the return of confidence in God as my supply, I am again hopeful and happy.—*M. A. B.*

*Foxcroft, Maine*—We have been helped and blessed by your prayers, and regardless of so-called hard times and high prices, we have plenty of food and clothes, and help has come in from places unlooked for. My husband secured work where he did not expect to find it.—*Mrs. J. A. E.*

*Elkland, Pa.*—I wrote to you in November for help in prosperity. We were out of work and had no money coming in, and all was constantly going out. You scarcely could have received my letter when both of my daughters secured employment.—*Mrs. A. Y.*

*Waukegan, Ill.*—I wrote you for your prayers for my husband, as he was going to lose his position. I have just received a telegram from him that he is taking up a new position and will live in New York, which has always been the greatest desire of his heart. I am indeed thankful for God's bounty.—*B. P. M.*

*Washington, D. C.*—Almost before my letter had time to reach you, I secured a position, one I had been praying for and had almost given up in despair of getting. Surely God was good in leading me into a place that was far better than I expected.—*L. B. M.*

*Everett, Wash.*—I received much benefit through the prosperity treatments. I am a piano teacher and I have had more pupils than I have ever had since teaching.—*A. H.*

*St. Petersburg, Fla.*—Several weeks ago I wrote for your assistance in securing a position here. I secured almost immediately an excellent position.—*M. L. W.*

*Somerville, Mass.*—January 5th I asked your prayers for health and prosperity. On January 8th a position was offered to me, that I knew nothing about previously. I am also improving in health.—*B. F. S.*

*Lebanon, Ind.*—I wrote you several weeks ago to help me demonstrate prosperity, and just a few days after I mailed the letter to you I got my old position back, and have been busy with plenty of work ever since. I am very grateful to you for your prayers, and I praise God for the help received, and the good he has sent into our lives. My mother has also been cured of rheumatism. The letter had hardly gone when she was entirely cured, and has never felt a pain from it since.—*G. D.*

*Toronto, Ont.*—Some time ago I requested help in filling my house with roomers. In less than a week from the time I wrote all my rooms were filled.—*F. C. C.*

*Los Angeles, Cal.*—Some time ago I requested you to aid us in demonstrating a position for my husband. He received a position two weeks ago and is doing fine, for which only the Father can know how thankful we are. I have been enabled to put into practical use the Truth I have been learning, and I have proved the prosperity law.—*Mrs. J. A.*

*Houston, Texas*—I asked your prayers for prosperity for my husband, and it was not more than four days before he got a good position and is doing nicely.—*Mrs. M. S. S.*

*Chicago, Ill.*—Everything is working out fine. I will soon have all my debts paid. My wife wrote you some time ago, asking you to help me for catarrh, and the cure was instant and complete. So you see I have much to be thankful for.—*J. C. S.*

*Detroit, Mich.*—My mother wishes to tell you of the help she received through the prosperity word. She wanted to sell out her rooming house. I wrote on Wednesday, and on Saturday she made the sale.—*Mrs. R. C. K.*

*San Francisco, Cal.*—Sometime ago I asked your prayers for prosperity, and we were surely blessed. My husband got the very position he wanted, although he thought he never had a chance to get it. I am very grateful to God for this demonstration.—*Mrs. M. J. J.*

*Los Angeles, Cal.*—Your prosperity words for my son were very successful. He has had work all the time, and now has the promise of a better position.—*Mrs. M. D. R.*

*Seattle, Wash.*—Three days after I wrote you my house was sold. My heart is full of gratitude to God for

this blessing and demonstration of the Truth.—*M. T. M.*

*New York, N. Y.*—Just after mailing my last letter to you two or three new boarders came in and my rooms were rented. I thank God that I have asked and I have received.—*M. B. T.*

*Loma, Colo.*—Four months ago I wrote you for your help and almost immediately was notified of my election to my present position, for which I am truly thankful.—*Mrs. L. L.*

*Houston, Texas*—Since I wrote, the first of January, there has been a wonderful change for the better in my financial affairs. Things began to adjust themselves as they should be, at once.—*C. L. E.*

*Tacoma, Wash.*—My heart is full of thanksgiving, for our prayers are quickly answered. A letter came from my son saying he was called to work in his old place, and that all is well with him. I am being blessed each day, and I know that God's inexhaustible bounty is not withheld.—*Mrs. E. V.*

*Whitesboro, Texas*—I received a letter from Mr. P., and his business has increased until he has been scarcely able to take care of it. I know that it is through faith and prayers to God.—*Mrs. A. G.*

*San Francisco, Cal.*—I am glad to report that the temporary position I secured is still mine. I am so thankful for the uplift and better understanding I have gained.—*E. L. B.*

*San Francisco, Cal.*—My son has secured a position. I thank God that all is well and I know we have a better understanding of God's bountiful supply.—*Mrs. C. G.*

*Campbell, Cal.*—My son is at work now, having secured a position last week, and his wife is also doing nicely.—*Mrs. S. M. T.*

*Chicago, Ill.*—It has been several weeks since I asked you to help me to find a way to go to school and for general prosperity. My desires are fulfilled in the most marvelous way. I am going to school and am working for my board. My brother furnishes my car fare. It all seems very wonderful and has all come about very naturally.—*B. L.*

*Chicago, Ill.*—Last September I asked your assistance in obtaining a position, and in three days time I secured one.—*T. C. T.*

*San Francisco, Cal.*—My eyes are better and Mr. P. has had steady work with a promise of a much better position soon.—*Mrs. L. E. P.*



## NOTES FROM THE FIELD

The Church of the Higher Life, Channing Hall Building, 585 Bolyston Street, Boston, Mass., announces the following regular services: Sunday at 3 p. m.; Peace (Healing) Circle on Mondays at 8 p. m.; Service League on Tuesdays at 2:30 p. m., and Fellowship Meeting Wednesday evenings at 7:45. Lucy C. McGee, minister.

A Divine Science Summer School will be conducted under the auspices of the California College of Divine Science at 727 West 14th Avenue, Oakland, Cal., beginning about June 20th, and continuing for six weeks.

The Home of Truth in Washington, D. C., which has been conducted by Mrs. Eva B. Williams at the Netherlands, is now located at 2132 Wyandotte Avenue. Regular healing meetings are held each Thursday evening at 8 o'clock. Student and patients may be accommodated in the Home.

The Pittsburgh, Pa., New Thought Alliance has headquarters at 628 Wabash Building. Classes are held on Sundays at 3:30 p. m. and on Thursdays at 8:15 p. m. Mr. J. M. McGonigle is the teacher and healer, and may be found daily at this number. Unity literature may always be obtained at this Center.

The Unity Society of Practical Christianity of St. Joseph, Mo., is now established in rooms of its own in the Ballenger Building, room 46, 4th floor. Sunday service at 11 a. m.; leader, Mrs. Marcellene Webb Burbridge. Sunday School is at 10 a. m., and Tuesday meeting at 2:30 p. m.

Correcting an error in the latest issue of "The Bulletin," we will state that the Unity Center of Practical Christianity conducted by Mrs. R. M. Johnson, is in the town of Osawatomie instead of in Paola, Kan. UNITY readers in this vicinity please take notice of the correction.

Brooklyn, N. Y.—I wish to tell you of the great benefit that has come to me through *Weekly Unity*. Some little time ago I was a physical wreck. My aspect of life was always cloudy and I was always ailing, having a pain here and there. Since I began reading your papers my ills have gradually disappeared, and now I am a well woman and much happier in every way.—E. C. O.



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#### CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

## A GREAT CORNERSTONE

Over 7000 blessings were put in the cornerstone of the new Unity Building when it was dedicated January 1, 1915. For some unaccountable reason the masons were not present at the ceremonies and the stone has not yet been sealed up. It was well that this was not done because so many blessings and offerings have been received since that time. These have been placed in the cornerstone and blessed the same as those received before the dedication.

So it has been decided to leave the stone open until the building is all paid for, in the meantime inviting the friends of Unity to continue to send in their blessings and offerings.

The Lord has shown us that this building is merely the beginning of a very large group of structures of much larger proportions, which will be needed to carry on this work. If we should tell you all that has been shown of the future of this work you would be incredulous. Read the twenty-first chapter of Revelation and imagine a literal fulfillment of the New Jerusalem there described, and you will get an idea of what the Lord is planning.

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## WE ARE PRIMITIVE CHRISTIANS

Is Unity a branch of Christian Science or New Thought?—\* \* \*

Unity is not a branch of either Christian Science or New Thought. We understand and teach the Truth as given by Jesus Christ in its wholeness. This means that we include in our doctrine the great plan of salvation for the race which Jesus inaugurated. New Thought ignores this and Christian Science attenuates its fundamental facts until they lose the force and power necessary to complete the salvation of the body.

The Unity School of Christianity should not be confounded with any of the modern religious movements that are setting up new standards and establishing new cults. We are not striving to add another sect to the world's surplus, nor set up another church in the earth. This is a school in which is taught primitive Christianity. We are striving to

set forth in its simplicity what Jesus taught, and as we do this we find that it opens up principles of truth that are acceptable to all men at all times and places. This is proof that the original Christianity of the early church was founded in the very science of Being. By carrying this out in thought and act we are getting the fruits promised in health of body, peace of mind and an understanding of Truth.

Christianity was established by Jesus two thousand years ago, consequently there is no necessity of another organization. But those who belong to the original church, which exists in Spirit, should be bringing forth its fruits in their lives. Jesus said, "Go forth; preach the gospel, heal the sick, cast out demons." Whoever is doing this is a member of his church and does not have to be religiously labeled.

In view of these facts as to the status of the Unity Society, we are not joining any of the many organizations that seek to combine in religious propaganda. Let every man be free to accept the truth in its most liberal presentation. In America we proclaim in our National Constitution that all men are born free and equal. Now let us give them the same liberty in the "new birth."

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## TO AUTHORS AND PUBLISHERS

We do not publish books for the trade and our presses are so busy that we cannot undertake the printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

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## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names

of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. E. A. Gibson, 21 Mersereau Ave., Port Richmond, Staten Island, N. Y.

Mrs. Mattie Coke Franklin, 1471 West 20th St., Los Angeles, California.

C. D. Everitt, 942 Bessie St., Ft. Worth, Texas.

### FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the May UNITY:

#### CLASS THOUGHT

May 20 to June 20, 1915

Held daily at 9 p. m.

*I Have Faith in the Eternal Spring of Spiritual Life ever welling up at the Center of My Being.*

#### PROSPERITY THOUGHT

May 20 to June 20, 1915

Held daily at 12 m.

*I Have Faith in the Unfailing Prosperity promised by Jesus Christ through Divine Righteousness.*

### UNITY CORRESPONDENCE SCHOOL

Roseburg, Ore.—My husband and I have read Lesson One over many times and we surely find it interesting and helpful. When he read it over the first time he remarked to me that he got more good and a better understanding from it than from all the Bible reading he had ever done. I pray God may bless this teaching to many who may be searching for more light, as I was, and am now finding.—Mrs. H. B.

Troy, N. Y.—I am writing for questions for Lesson Two. I want to tell you that even in so short a time the lessons are a tremendous help to me. What was a little army of hazy thoughts is fast becoming a positive reality, and I am learning to dare and make a few demonstrations. I am asserting and using my *I Am* power as you so wonderfully emphasized in your correction of Lesson One, but it is taking considerable perseverance to overcome a feeling of sacrilege when I say *I Am* and think of it as God expressing. The other morn-

ing I spilled boiling coffee over my hand and wrist. One of the girls said to me, "Oh, you are burned!" and I replied, "No, *I Am* not burned." As I said "I Am" I felt thrilled, and my hand never even showed the slightest redness. It surely makes one realize that words and thoughts are living, vital things. I want to thank you for your interest and help, knowing that you are sending to me wonderful, powerful, pure thoughts, that are making of me a new creature, mentally and physically. May God bless you forever, in every undertaking.—*C. A. P.*

*Plainfield, N. J.*—I am inclosing herewith the lesson on "Lessons in Truth." I wish to express to you my thanks for the wonderful spiritual illumination that has come to me through the study of your Correspondence Course. With the closing of the old year I could say that never before had so many blessings come to me in one year. My heart is overflowing with praise and thanksgiving. I thank God that he led me to Unity. I am inclosing a love-offering, and may God's richest blessing attend the wonderful work you are doing.—*Mrs. A. B. G.*

*Comstock, Texas*—I cannot tell you how much good I have received from the study of the first two lessons. At first there were so many things I did not understand, and I would become so upset that I felt like quitting and going back to my old ideas. But of course I could not do that. I never heard of anyone giving up Practical Christianity when once they began studying it.—*Mrs. H. H. B.*

*Fairhaven, Mass.*—Words hardly express the good I have received through the study of these lessons. It has opened a new way of life for me and made me happy and more prosperous.—*Mrs. A. S. T.*

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The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

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### **For Truth Seekers, Beginners and Practitioners**

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## THE NINETY-FIRST PSALM MY INSURANCE POLICY

ELLA MILLER CHESHIRE



WHEN life insurance agents come to me and tell me the great risk I run every day in riding on street cars, elevators, automobiles; the risk from falling signs, a runaway horse, and various other things on which they base their plea for life and accident insurance, I tell them I have the best policy ever issued—issued by a Company that can never fail nor run short of funds, one that has been doing business since man first needed help and will continue eternally, and I earnestly recommend my policy and my company to all mankind.

They instantly want to know the name of my company and read my policy to find out the points it covers. I get my Bible and read and explain to them the Ninety-First Psalm. As I proceed they look astonished and finally exclaim, "I never heard any part of the Bible interpreted like that, but burglars rob preachers, thieves break into the homes of the godliest men and steal money from banks run by them; and all of them die of all manner of diseases just like the commonest of men."

"The promises that protect from all these things are only effective to those who 'dwell in the secret place of the Most High,' and 'abide under the shadow of the Almighty,' those who know God as their refuge, their fortress, their life, health, guide and guard from all that hurts or harms, and believe implicitly in his power to do what he promises, regardless of their occupations," is my reply.

They shake their heads, thoughtful and puzzled and walk away without another word about insurance. They are hushed and awed in the presence of a faith that *knows* God as Father-Mother, Omniscient, Omnipotent Creator and Preserver from every ill.

My policy covers fully and completely every exigency of life. The Company standing behind it is the same unfailing Intelligence and Power that created the heavens and the earth and fashioned all the worlds of space and upholds them by the power of his will; that sends the rains and dews and sunshine, and brings forth from the "dust of the ground" every flower of the garden, every vegetable we eat, every crop we gather and sell, and all the golden wealth of the world. In love I recommend and submit it to you.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Who is he that dwelleth in the secret place of the Most High? He that has made "the Lord which is my refuge, even the Most High," his habitation.

Who is he that shall abide under the shadow of the Almighty? He that says in his heart: "I will say of the Lord, he is my refuge and my fortress; my God; in him will I trust." To such the answer of the Lord is: "Surely I will deliver thee from the snare of the fowler, and from the noisome pestilence."

What is the snare of the fowler, from which we are promised deliverance? All that hinders our progress toward the ideal, the manifestation of the Son of God. The hasty word of anger, the harsh judgment of self and others, the unrighteous attitude of mind, the greed that keeps a brother down while you profit by his loss, the adverse worldly mind with all its scheming and methods of self-justification.

What is the noisome pestilence? The smallpox, leprosy, syphilis, and various other diseases in the long list of ills from which men and women and their offspring suffer. No insurance company would dare to claim to deliver a man from any of these, yet our God makes the assertion

boldly and emphatically, and has behind the statement all power in heaven and in earth to make it good. How can he do it? Listen:

"He shall cover thee with his feathers, and under his wings shalt thou trust: *His truth shall be thy shield and buckler.*" The faithful mother hen will die with the little chicks safely covered with her feathers and under her wings if they but abide under the shelter. This is how God loves us and will protect us, and no power in heaven or in earth can move or disturb our Mother-God Omnipotent.

How about the burglar that steals in so stealthily at night that he seems but a shadow of the flickering light or a fancy of the fitful slumber? This is God's answer:

"Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day." This covers the burglar, the sudden fire in the night and all the terrors the darkness holds for the fearful and timid. Remember he has covered you with his feathers and under his wings you are trusting, and he is Eternal Allness. His truth is your shield and your buckler. Nothing can reach or harm you. As you walk about the busy thoroughfares of life no stray bullet can reach you, no hate-aimed shot find your body; it is the "temple of the living God" Omniscient. You are under the feathers; these can do you no harm.

\*"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." So you are protected from typhoid fever, diphtheria, tuberculosis, and all the other diseases that walk in darkness and waste in the noonday. Their names may change from time to time, but the promise stands eternal. Why this protection for you, this perfect safety? Because you have made the Most High your habitation, your refuge, your fortress, and no evil can come nigh you.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." How

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\*Leeser translation reads, "Nor for the deadly disease that wasteth at noonday."

can you escape when thousands are falling about you, many of them Christians and earnest workers for the Lord? Why is protection given you and denied them? Dearly beloved, nothing is denied them; God's love and care and protection is free to all alike. They believe in the doctrine of disease and death, and you have accepted the Truth taught by Jesus Christ, "I am come that they might have life, and that they might have it more abundantly." "He that believeth on the Father and receiveth the Son shall not come under condemnation, but is passed from death into everlasting life." "I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth shall never die." If they received it not, neither believe in the fullness of God's salvation, they reap what they have sowed: disease and death. You reap what you have sowed, Life, glorious, beautiful, triumphant Life, the fruit of which is the everlasting Life of the Living and Eternal Father. The law is the same as that by which one man reaps oats and another reaps wheat, each reaping exactly what he has sowed. The Word is the seed, the soul is the soil, God is the husbandman.

"Only with thine eyes shalt thou behold and see the reward of the wicked." Under the safe shelter of the "wings" we shall behold the sorrow and bitterness and disappointment of those who built their houses on the shifting sands of appearances and the wisdom of worldliness, wasting the Infinite Substance in carnal pleasures and the lusts that wither, and shall feel as Jesus felt when he wept over Jerusalem, "How oft would I have gathered thee together as a hen doth gather her chickens, and ye would not." And we shall know as he knew, "It is not the will of the Father that any should perish." And we shall know the sure foundation of the abiding permanency of our life, if so be we "believe in the Father and receive the Son," for to such he gives "power to become the sons of God."

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy

dwelling." And this is how he will bring it to pass: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

How complete, how perfect, how loving is his protection, his care! Right thoughts are angels, and *thought* is the mighty power that makes you one with the Lord God of Hosts. Through this oneness the mighty hosts of the Lord are working with you and for you and in you, when the whole temple is dedicated and consecrated to the Lord, for his angels shall bear thee up in their hands, and he shall cover thee with his feathers, and safe under his wings there shall no evil befall thee, because the Almighty is your everlasting habitation.

"Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." The lion of passion and hate and greed shall be trampled under your foot and the flowers of love and sweetness and patience shall blossom and bloom in the fair garden of your soul.

The adder represents gossip and the sins of the tongue in little ways that amuse and entertain your hearers at the expense of another (usually absent), and that sting and burn in the heart you meant to wound. The young lion is criticism, and the dragon is fault-finding. These shall be trampled out to give place to co-operation, helpfulness, thanksgiving and joy; so shall praises and thanksgiving and rejoicing arise from your soul an everlasting incense to the Father of Lights, who is saying to you:

"Because thou hast set thy love upon me, therefore will I deliver thee; I will set thee on high, because thou hast known my name. Thou shalt call upon me, and I will answer thee; I will be with thee in trouble; I will deliver thee, and honor thee. With long life will I satisfy thee, and show thee my salvation." Salvation for spirit, soul and body, for this is his salvation—full salvation and the Life Abundant.

This is my policy. Do you like it? It saves from sickness and all manner of accidents. Other policies pay

you so much a week, according to the amount paid in, if you keep your dues paid up and don't stay sick or disabled too long.

There is no age limit to this policy and no occupation is too hazardous for it. The sailor climbing his frozen rigging is as perfectly protected by this policy as the countryman plowing his corn. The sick man on his bed of pain, with not a cent in his pocket and not a dust of meal or flour in his larder, can pay the price as easily as the multimillionaire rolling through flowery lanes in a thirty thousand-dollar automobile, for

"God is Spirit, and they that worship him must worship him in spirit and in truth. For the Father seeketh such to worship him." And such as these have "meat that the world knows not of."

You do not have to die to get its benefits, and each payment comes easier than the one before. It begins to mature as soon as it is issued and the benefits accrue with each passing moment. It is predicated upon life, insures more life to the insured and blessings to all whose lives touch his, and leads him into Eternal Life, which is from "everlasting to everlasting," without beginning of days or ending of years.

There is joy in heaven over every policy issued, and earth hearing the glad echoes takes up the anthem of joy, and thus shall come to pass the glory time when the earth shall be made new and rejoice, "because the knowledge of the Lord shall cover the earth as the waters cover the sea."

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"My religious faith" is not built upon creeds or dogmas—hay and stubble—all to perish, but upon the "Rock of Divine Principle," as it is written in God's Word. To me, service and love are a divine system. I love the harmony of souls in perfect unity, with the infinite attributes of God, uplifting humanity out of darkness into the light and power of God.—*Hyacinth Lount.*

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One of the special needs of our day is more time for meditation and reflection.—*Canon MacColl.*



# THE TWO PATHS

WALTER DE VOE

*Reincarnation and Evolution by Obedience to Law or Progression and Freedom by Knowledge of and Devotion to Absolute Truth*



ANY students seem to stand in awe of the Law of Retribution, to deify the avenging Law, to fear that they may weaken some one by interfering with his destiny.

There are two standpoints from which to view existence: the standpoint of mind which sees separateness, and the standpoint of God which sees unity and oneness.

From the standpoint of separateness it seems important that each shall receive his due of good or ill that he sows, but from the standpoint of God there is only One who is experiencing all that is experienced in creation and who alone receives the reward (if such were possible) for all the good that is done. From the standpoint of the One who is *all*, there is no darkness, limitation or evil, and only Itself to know all that is worth knowing.

Evolution, from the standpoint of separation and many personalities and individualities, means reaping what you have sown and sowing better for better reaping, until a degree of refinement is attained which will enable one to behold the All Glorious and work in and for it.

Progression, from the standpoint of the Absolute One, means freedom from the delusion of separateness and the need of slow and painful growth by intellectual and self-culture. It means identification with the One and a rapid purification of the nature and blending of the consciousness with the saving Spirit of Absolute Truth.

Under the delusion of separateness and salvation by works (Karma), the way back to God is a slow evolution of many incarnations. It is a long, slowly rising spiral road, and the grade is not steep though hard to climb. The great

majority prefer and choose the spiral of evolution both because they know no other and because they want what they want of selfish gratifications and personal dominion all along the way.

Through the knowledge of Absolute Truth the way back to God is one of rapid progression through self-sacrifice, purification and transformation. This path means giving up selfishness, expression of the Spirit of God or Divine Love instead of the spirit of selfish mortality, and by daily practice of divine qualities, becoming one with God. It is a rapidly rising spiral of mental and moral upliftment which leads the entire nature up and out of the delusion of sowing and reaping, of works and retribution, of reward and punishment. It gives the devotee what he has not sown; it is salvation by the Grace of Divine Mercy, it is freedom by the Spirit of Absolute Truth. It is giving the workman who works but an hour the same wages as the one who works a whole day. It is God giving himself as in his infinite Love he always tries to give himself, as freely as the devotee will accept or is able to accept.

Those who want to travel the slow spiral of evolution form small, selfish cups in their natures in which to receive Good and work hard and long for small rewards; but those who travel the rapid spiral of faith and love throw away all desire for rewards. They realize that by giving up all, by losing their little conception of life, they gain all—they gain life eternal.

Through all ages there have been theosophical schools in this world who have taught humanity, incarnate and decarnate, from the standpoint of separateness. Their teachers have been the superintendents of the various grades of spiritual evolution. They themselves had by strenuous and persistent endeavor cultivated the forcefulness of character to dominate and overcome the animal and mental qualities and had redirected them into positive forces, which gave them power and rulership of an occult nature in the various spiritual degrees of life. They had come up through the animal and through the human form and they would accept no

other way of progression. It is true that the more enlightened among them knew that there existed a celestial kingdom of pure Divinity (which to them, even in high spiritual degrees of progression was as interior and unseen as the spiritual states and degrees are interior and unseen to mortals in this world); they knew of the kingdom of Love Divine, but they had little affinity for its exalted state of pure peace and bliss. They were not seeking freedom, they were seeking experience, and thus they, as mighty teachers, held important and necessary positions in the spiritual realms and kept order in the great, slow processes of evolution.

But a new era arrived and the Absolute One revealed his word of Wisdom and Love in the lowest and then in every degree of spiritual existence in the form of a man-soul. God revealed and established a way back to himself, not by works under the law of retribution, but by faith and love. The greatest teachers had their ideas of justice and worked out their ideas of justice, but God in Christ revealed mercy by divine grace to whomsoever would forego all selfish ends and follow Love for its own sake and end.

Those who were infatuated with the idea of everyone earning his way by the sweat of his brow could not accept this divine Way back to the Father, "but as many as received him, to them gave he the right to become children of God, even to them that believe on his name" (Love).

God as Love gives himself freely to the whole of creation, and to every creature who will accept and individualize his quality. Those who can see existence from the standpoint of the Absolute One see that there is only God, only one Intelligence and Power in all, and from that standpoint it seems sane and reasonable for the Father to give himself freely and without price. But to those looking at existence from the standpoint of separateness, the belief persists that each one must work out his salvation with fear and trembling through many incarnations, and gain by hard effort what God offers a free gift to all who will give up self and its slow evolution, and accept the Divine Self of Love as a free gift. It is sufficient work for anyone to bring his nature

subject to Divine Love, but it is not so tedious and prolonged a work as that of making oneself over by willful endeavor in the strength of one's own selfhood.

No limitations are placed by Divine Love; all existing limitations are those of the evolving intelligence, therefore be not proud in your false conceit that you can earn godhood by any works you can do—accept it as a free gift and learn to live and express the true God-life of Love which you *are* now as a divine Soul.

## THE HOUSE OF GOD—ENTER FOR A MOMENT'S PRAYER

C. M. TALIAFERRO



IN THE corner of two busy streets of a busy city stands a church with lofty spire, pointing to the sky, directing the thoughts of men to things above the world. Such symbols have their places and perform their functions in the minds of men by reminding them that it is not well to spend days and weeks and years in dissipating their energies for the accumulation of earthly gain; they also suggest a place to retire from the busy life and indulge in spiritual exercise and rest. For this latter reason, on the door of the edifice there hangs a signboard on which, in letters of gold, are the words, "The House of God. Enter for a Moment's Prayer." Every day, hundreds and hundreds of men and women pass the church and read the sign; many follow the suggestion and enter, but many more pass by.

Among the many who pass by this church are those whose hearts are breaking, bodies aching, and eyes weary with searching for the peace and harmony that is theirs by Divine Right. Within themselves, they feel, they know that it is not the purpose of the Divine Plan that they suffer; they feel that something is out of adjustment, but they know not what. The words of the signboard shine in mockery to the toil-worn bodies that have not a moment to spare from

the needful breadwinning, but for the bare necessities of life must move on and on, day in and day out, without rest or respite. Yes, they know prayer is good, God is great, but as they have no time to pray, their needs are urgent, and their supplies are few; sometime, when they have time they will *stop to pray*.

Friends, brothers and sisters in the Spirit, you do not need to *stop to pray*. Within you is the kingdom of God. Your tired bodies are temples of the Holy Ghost. It is not into the *temple made with hands* that you need enter for a moment's prayer, but into the temple of the Soul, within yourself, in your very body; built by the Almighty Builder to show forth his glory to all the world. Write a signboard for yourselves, place it on your forehead, if you will, and write in letters of gold that this, your body, is the House of God. Enter for a moment's prayer. No matter how busy you are, no matter how care-worn, how poorly clad, nor how heavy your burdens, if you will turn to the Christ within, he will refresh you.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This great gift is free to all who wish to partake of its blessings, to be free from all worries, to attain peace and joy and harmony, now, for all eternity. One needs only to find the Truth; learn to pray, and when one has learned to pray he will also learn that answered prayers are not a superstition, nor a miracle, nor an accident, but the fulfilling of the law and of everyday occurrence; then he will find such great pleasure in entering the House of God for a Moment's Prayer that worldly work and affairs will be incidental and successful.

The Guiding Light of the Spirit goes before you and makes plain the way. Follow the Light.

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I'll bind myself to that which, once being right, will not be less right when I shrink from it.—*Kingsley*.

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Concentration is the secret of strength.—*Emerson*.

## THE LIMITLESS HEALING POWER

MARY M. CHILDS



HAVE been asked whether I do not recognize a limit to the power of God, even granting that God's power is able to heal the sick in body, in such a case as for instance a leper, who has lost one or more fingers. While God's power may be able to stay the disease at the stage where it is invoked, can it renew those fingers and rebuild them into the body? Must not a line be drawn and a limit set when it comes to renewing the portions of the body that have dropped off from the disease?

To this I answer, God and Life are synonymous terms; God and Love are synonymous terms; God and Substance are synonymous terms; God and Power of whatever sort are synonymous terms, and so on with all the attributes of Deity. These attributes are manifested in man, and without man they cannot be manifested. For the purpose of this manifestation man is as necessary to God as God is to man, therefore, God and man are also synonymous terms. God is the full and limitless supply and source of All Good, but man, in mortal limitation, is the feeble, self-limited, circumscribed vessel into which this wonderful power of All-Good is poured.

Man has also the crowning attribute of Deity—Free Will, to permit or to reject the inpouring of All-Good. This free will he has hitherto mostly exercised to limit the power of the manifestation of the All-Good in and through himself. When he wills to do so, however, he can bring himself into harmony with all the attributes of God that he now manifests in part and occasionally, and then his will will be one with God's will. "To will what God doth will, that is the only science that gives us any rest." God places no limitation whatever upon his own power, nor upon the ability of man to manifest it. Jesus said, "*Whatsoever ye shall*

ask, believing that ye receive, ye shall have." Where is there any limitation here?

In physical science so many marvels have been accomplished in these late years, that a wise man will no longer say that anything is impossible, no matter how preposterous it may sound. Then, since Life and God are one, and man is the most highly developed manifestation of Life, who shall say that he is less able to grow a new limb than a crab, when he shall have learned that his own free will, his own narrow consciousness alone limits him in the manifestation of the highest attributes and powers of godhood? When he awakens to the realization of his full birthright and that godhood's being is one with his own being, who shall dare to place any limit whatever upon the powers of *God-man—Man-God*?

"Man is the master power that molds and makes;  
And man is mind, who evermore takes  
The tool of thought, and shaping what he wills,  
Brings forth a thousand joys, a thousand ills; -  
He thinks in secret and it comes to pass,  
Environment is but his looking-glass."

With regard to the specific question above, I have no doubt equally wonderful things have been wrought through Science, but whether a finger has actually been grown again I cannot say, and doubting Thomases the world over must see to believe. They cannot recognize the truth of a principle and set to work to make their own demonstration, but demand the demonstration through others, and nine times out of ten when given the demonstration, they resort to every conceivable and far-fetched explanation of the simple fact that Spiritual Law will always transcend physical law when sincerely invoked. In one of the cases cited by Senator Works before the Senate, a boy of twenty suffered a severe fracture of both bones of his leg. The doctor found the large bone of the leg split and removed a part of it, fastening a silver plate to each end of the bone which he notched to hold the plate, and said if the leg knit at all it would be shorter than the other. The mother of the boy was a

Christian Science practitioner. Finding the leg did not heal, the doctor discovered that the bone had cracked on each side of the silver plate, which he removed, together with the two notched ends of the bone, saying, "As far as I am concerned, that notched bone is the only thing that could save the leg and that is out." The mother continued her treatments, and after awhile an X-Ray picture of the bone was taken, when, to her supreme joy, it was found that new bone had grown from both ends, and the leg had knit. Moreover, it healed the same length as the other one, and there is not even a limp in the boy's gait.

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## THOU ONLY

SAIDEE GERARD RUTHRAUFF

O, fear and I, we parted ways, long time ago,  
And pain and I, and unbelief, and weight of woe.  
Though broad my path as the universe—as boldly free,  
In all its breadth it holds but room for God and me.

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Of the two old hypotheses, that this is a world of Spirit, that it is a world of matter, the latter has been the predominant choice of our time. That choice has been re-enforced by the impact of a wonderful physical and material development, while there has been no corresponding gain in the spiritual and purely intellectual; for many years the best of the fine young energy of the race has busied itself, either in investigation or in invention, with the world of matter. We hear endlessly of the great advance of our time, of the surety of its knowledge, the doing away with baseless old idealisms. What, after all, has been achieved? The origin of human thought, the destination of the human thinker, are as profound a secret as before the unparalleled progress. Science, which has been the great intellectual adventure of the last century—to what has it led us? Only again to that edge of the unknown, where we confront the Infinite. It has not gained by one hair's breadth upon the encompassing mystery of our lives.—*Atlantic Monthly*.



## WHAT HAVE I DONE?

ERNEST HENRY LIEBEL

"What have I done, that Thou shouldst fail me thus?"  
 Pleadingly, painfully still, thy aching heart prays on;  
 Asking of Life the self-same question which,  
 All down the labored centuries of cosmic growth  
 The Universal Substance and the Whole has asked, in turn,  
     of thee;  
 "What hast *thou* done?"

What hast thou done that *I* should fail thee? This,  
 That thou chargest, thoughtless one, is fraught with sin  
     enough,  
 For I, the Everlasting Arms, have had no will since the  
     beginning  
 But to encompass thee and shield thee from all harm,  
 Succor and comfort thee, hadst thou but faith to cease thy  
     base repining,  
 "What have I done?"

What thou hast done is what the flesh has done thru all the  
     ages,  
 Yielded the freedom of thy will to choose Immortal gifts,  
 And sated carnal lusts with stilling feasts of satisfaction;  
 Harkened to fear, doubt, hatred and the pleas of sense,  
 Sought the caress of Eve and followed Adam to the brink;  
     That hast thou done.

What thou hast left undone is what has made thee fail thy-  
     self,  
 Not I who fail thee, for I am within thee always;  
 Stand thou then within Thyself, nor seek for outward aid,  
 When, in thy tempted hour, the wiles of sense betray thee;  
 Know that *I Am* thy God, sufficient unto all thy ends,  
     Then, hast thou done.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

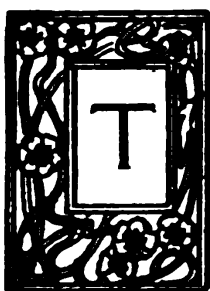
This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

## BEHOLD THE LAMB OF GOD

"Behold the Lamb of God, which taketh away the sin of the world."



THE TEXT quoted above refers to the old Levitical law, but as that law has its fulfillment in Jesus Christ, we will consider it only as it applies to him and his redeeming work.

A lamb is a symbol of innocence. The divine innocence, purity and perfection were expressed in Jesus Christ, and he is therefore called the Lamb of God. He is the fulfillment of all that the lamb represents, and, when he is received into consciousness as our Lord, we become one with all the lamb-like qualities which he expressed.

It is a law of mind action that we become like that which we behold. Paul understood this when he said, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The habit of the natural man is to behold the evil that appears. Reformers in all the ages have tried to root out evil through beholding it as very large and very powerful. They not only built it up in their own minds, but they continually held it up for others to see, and insisted upon them looking at it. Of course the world was not reformed by this method, and now we know why.

In this day when the mind and its powers are being studied as never before, a clear understanding of right methods of reform may be gained. Wise students of Truth take advantage of the mental law that whatever one beholds he brings into manifestation, and they refuse to see evil or hold it up for the view of others. They work in a directly opposite way from that followed by the reformers of the past.

Let us all say with one accord, "Behold the Lamb of God which taketh away the sin of the world." Sin is never taken away by dwelling upon it in thought or word, but it

does disappear to the extent that men let their mind's eye look upon the divine innocence and perfection. In the understanding of the Christ Mind there is no place for the shadows and darkness of sin, and so sin is taken away or dispelled by the light and glory of the presence of the Lamb of God. Behold him!

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### MEMORY VERSES

In the February number of *UNITY*, under the head of "Sowing the Seed," we called attention in this department to the value of memorizing words of Truth. Since then we have had many letters in which the writers said that they found the suggestion very helpful. It is our custom in Silent Unity to hold memory verses every morning in the ten o'clock Silence, and we find that several of our correspondents have been holding the same thought without knowing what Word we had for the week.

The following letters came to us recently, one from California and one from New York:

In the last *UNITY* I read that you were memorizing the 91st Psalm. The week you were doing so I too was using it. One day I did not know exactly what I wanted to read at the ten o'clock service. I asked God to direct me to something, and that is where my Bible opened. The Psalm was my guiding light for the entire week.—*M. W.*

I was much interested to read in the March *UNITY* that you were committing the 91st Psalm to memory. I had begun to do so two weeks before I read your statement in *UNITY*. I had written to my boy to begin it and nightly learn one verse with me, studying each word, line and verse in its fullest sense, as a promise upon which God's children might rely.—*W. D. H.*

At present we are using for the ten o'clock meditation, Proverbs 3:5 to 11:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths.

"Be not wise in thine own eyes: fear the Lord and depart from evil.

"It shall be health to thy navel, and marrow to thy bones.

"Honour the Lord with thy substance, and with the firstfruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Each verse has a striking application to the life of the overcomer. In these five short texts there is light concerning guidance and health and prosperity. The ninth and tenth verses are especially rich. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This text is usually applied to the giving of money, and it does contain a suggestion for prosperity. Generous giving sets the Law into operation and opens the way for increasing supply; but there are more ways of honoring the Lord with substance than by the giving of money. He should be honored with the substance of our life. He is dishonored when substance is wasted in riotous thinking and living. Conservation of the substance of mind and body through right use of all the forces of being is the truest way to honor God. The result will be a full and abiding consciousness of spiritual life. "Thy barns shall be filled with plenty, and thy presses shall burst out with new wine." That is, every center of consciousness will be a storehouse for the conserved substance, and every faculty of mind and every function of the body will be free and open to give expression to the fullness of new life.

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### ARISE! SHINE!

"Our class is getting along gloriously. The enthusiasm grows with every session. Not one of the students would miss a meeting. We were fortunate in drawing to us students who hunger for the Truth and they are all so faithful and get such good lessons."

The above, copied from a letter from one of our stu-

dents who has finished the Correspondence Course and gone to work, is very encouraging to us; particularly so, as he had hesitated for many months about becoming a teacher. He had the idea that he must become perfect himself before helping others. Last fall he and his good wife came to Kansas City and stayed with us a couple of months. He saw that we were not perfect and yet were doing a great spiritual work, so he decided to go home and do all he could to spread the Truth in his community. Since he began his first class we have had many letters from him, and they all give the same enthusiastic report about his work. We know he is much happier in doing for others than he would be in sitting down and waiting until he himself had demonstrated the whole law. Not only that, but he is growing faster than he would if he were thinking only of his own development.

His experience is a hint for all to whom the light of Truth has come. The command is, "Let your light shine." You may think that yours is not a very bright light to begin with, but it will show some one the way out of darkness. Take off all the shades of self, and the light will shine brighter and ever brighter. The best way to remove self is to realize that "It is not I, but the Father within me, he doeth the works."

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## SEEING THE FULL SALVATION

One of our correspondents writes us his idea of the world's attitude toward the attainment of Eternal Life. He puts it very clearly and we have made extract from his letter as follows:

"It is evident that there are three classes of worshipers on this planet. The first is the class that includes the great mass of organized church goers, who have only a partial religion and expect to find God, heaven and health after death.

"In the second class are the ones who are just beginning to see that Christ is Spirit, within us, and is able to heal

all diseases. However, they believe that death is to go on as usual. They have hardly a half salvation.

“The third class believes that Christ, through the Father, can and does deliver from pain, sickness and death, here and now, and in this life which is immortal. This is complete salvation.”

### ANSWERS TO QUESTIONS

*Why should one hold himself in a positive spiritual attitude in the Silence? How can this be done?*

In the beginning man was made to have dominion, but he lost it through disobedience. The redemptive work of Jesus Christ restores the lost dominion. This work is a process that takes place in the mind. Man has a spiritual center which is his throne, and when he is seated there, he can control and direct his every thought. When he centers himself in his outer mentality, his efforts to rule are futile.

The inner center can only be found when the individual takes a positive spiritual attitude. Drifting, falling asleep, allowing the thoughts to wander, all show that the silent place, which is the secret place of the Most High, has not been entered. It is possible for one to close his eyes and drop down into his subconscious without ever realizing his spiritual self. To avoid this, the Silence should be entered in a prayerful spirit. The one motive should be to realize the presence of God, and commune with him. Such a motive places one in a positive attitude and opens the way into the inner closet.

The affirmation of definite Words of Truth is also helpful in bringing the mind into the right attitude to receive from the Spirit. “Take with you words and return unto the Lord.” Come into the presence of the Lord acknowledging the truth of his Being and your own, and every faculty will respond to the power of the Truth.

*What is the symbolical meaning of fire?*

The subject of fire is treated in the Bible in a wonderful way. Facts, symbols, prophecies concerning this mystery

will arouse the interest of any who will give the matter attention. God was manifest to Moses in the burning bush. The Lord went before the children of Israel in a pillar of cloud by day, and in a pillar of fire by night. When Moses was given the ten commandments, "mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

Fire was one of the essentials in the ceremonial law which was given to the Israelites after their deliverance out of Egypt. The offerings were to be consumed by fire. Fire burned their incense. Two of the sons of Aaron took their censers and burned their incense with strange fire, and "there went out fire from the Lord, and devoured them, and they died before the Lord." Moses in his exhortation to the children of Israel said: "The Lord thy God is a consuming fire." Paul, in writing to the Hebrews, reminds them of what took place on mount Sinai, and repeats the words of Moses: "Our God is a consuming fire."

Before the city of Ai was taken the command was given; "When ye have taken the city, ye shall set the city on fire." When the people of Israel forsook the Lord and followed after the heathen god, Baal, Elijah the prophet proposed to them this test: Baal's prophets were to prepare their sacrifice and call upon the name of their god to send fire upon it to consume it. No fire came. Baal did not answer. Then Elijah prepared a sacrifice and called upon the Lord and "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Again and again, in the Old Testament, fire was in evidence as a factor in the religious life of the people. Even the heathen had some concept of the real meaning of fire, although they misunderstood and misused it in their rites and ceremonies.

From Genesis to Revelation fire is used as a symbol of the destruction of evil and error. In the days of Abraham,



"the Lord rained upon Sodom and upon Gomorrah brimstone, and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants." The Psalms are full of declarations of God's consuming anger and wrath against iniquity. The prophets took up the message, and warned the people repeatedly that unless they turned from sin, the Lord would be to them a devouring fire.

We, in this age, are wont to make light of the fire and brimstone, but we find that Jesus talked about it quite as much as the Old Testament writers. "He shall burn up the chaff with unquenchable fire." The tares are to be burned. They who do iniquity shall be cast into a furnace of fire.

Paul says that the Lord Jesus shall be revealed "in flaming fire, taking vengeance on them that know not God." Peter tells that the heavens and the earth "are reserved unto fire against the day of judgment and perdition of ungodly men." He says that "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

In the Revelation made to John, fire and brimstone are both mentioned many times.

It may seem from all this mass of scriptural reference that those who believe in the old literal hell of fire and brimstone are right, but we know that there is a deeper meaning to all of these passages than can be gained by a superficial literal interpretation.

Fire symbolizes cleansing and purification, but it is more than a symbol. Material fire is the symbol, and the fire of Spirit is the reality. The whole universe is alive with a divine, living, spiritual energy that consumes all the dross of sense and materiality. It is a fire that burns eternally. Because this is true some have assumed that disobedient, sinful people are to live forever in everlasting torment. But if the fire is eternal, the dross is not, and when the error is consumed the burning stops. "Where no fuel is, the fire goeth out." The divine energy never ceases its life-giving, purify-

ing glow, but when its cleansing work is done in man's mind and body there is no longer anything to be destroyed. The fire consumes only when it meets anything unlike itself. In purified man it manifests as his eternal life.

In the Bible, four different Hebrew and Greek words are translated "hell." *Gehenna* is the only one of these that in any sense means fire. *Gehenna* is the Greek form of the Hebrew *Ge Hinnom* (valley of Hinnom). This valley, lying just outside of the city of Jerusalem, was a dumping-ground for all the city's sewage and filth, and a fire was kept burning continually to consume the waste. From this we see that *Gehenna* is a fitting illustration of the cleansing fire of Spirit.

Jesus taught in parables, that is in symbols. If this were always remembered, and the guidance of the Spirit of Truth sought to interpret the symbols, the great mass of confusing, contradictory interpretations of his words would be cleared away and all would see alike in the light of spiritual understanding. No one claims that the parables of the wheat and the tares or the sheep and the goats are to be taken literally, and yet when it comes to "hell fire" the whole religious world has insisted that it means a burning lake where men and women shall burn in material fire forever. With such beliefs about God's purpose for his erring children it is no wonder that people have found it hard to believe that he is Love. The understanding of the real character of God, of man, and of the universe in which we live, will dispel the darkness of ignorance that has made possible the old concept of hell. God is not an arbitrary man seated on a throne in the skies, but he is the everywhere-present substance, life, intelligence and power of the universe. Recognizing this and obeying the laws of our being, places us in harmony with the one life-giving energy, the fire of the Spirit, and it works in us as our own joyous life and purity. But to the extent that its laws are disregarded, the mind and body are put out of harmony with it, and, by the nature of its own purity, it begins to consume the abominable works of ignorance and error.

Electricity exactly illustrates this fire; those who understand and conform to the laws lying back of the manifestations of the electrical force can use it safely, and turn it into blessings of light and heat and locomotion, but if anyone disregards its laws he meets with swift destruction. No doubt when electricity is understood from the spiritual viewpoint instead of the material, it will be found that it is a phase of the fire of the Spirit which man is all the time using, either unto life or unto death.

One feature of the old idea of hell is that it is a place to be reached after death. The fact is that the fire that consumes is here all the time, and men are already suffering from the burning of their errors. Death itself is part of the consuming process. Fire does not always flame; sometimes it works as a disintegrating element, without any flame being apparent to the eye of sense. This is the kind of burning that goes on in the human body wherever error has been sown by thought or word or deed. Anger, jealousy, sex lust, and every misuse by man of vital energy sets the currents of life into inharmonious action, and like crossed electrical wires, start a fire that burns out the nerve centers and consumes the substance of the organism. When men see the effects of this misdirected vital force, they call them diseases and try to remedy them by some outer material means such as drugs and plasters and massage, or by electrical treatments. But the one and only remedy is an inner renewal of the mind and body through right thinking. The final end of the consuming fire which man has kindled within himself by his ignorance and willfulness is the disintegration of his soul and body. We see, therefore, that death is not the beginning of hell, but the result of its consuming fire.

The mission of Jesus to the human race is more clearly understood when we know that our sins make fuel both in mind and body for the unquenchable fire of Spirit. Jesus came to save from sin and all its results. To realize his salvation a clear definite idea of what it is to be "saved" is necessary. The religious teaching of the past has been that salvation is a condition to be realized after death; to gain

heaven and escape hell after death—that is salvation. But the Spirit of Truth reveals a plan of redemption far different from the orthodox concept. Jesus our Lord and Savior went through a transformation in his crucifixion, resurrection and ascension that made possible his omnipresence, and as Savior he permeates the mind and the organism of his disciples everywhere with abundant life, divine energy, a cleansing, consuming fire, that quickens, purifies, makes new the body of man until it becomes glorious with the glory of his redeemed life. "He shall change our vile body and make it like unto his glorious body," incorruptible, immortal. By faith in Jesus Christ as Lord and Savior, his righteousness and life become incorporated in man. Through a process of disintegration by an inward fire every son of Adam is consumed. But those who receive Jesus Christ as their indwelling Life and Wisdom have power to escape the destruction, because they identify themselves with the perfect and indestructible Christ Mind. Their past errors can be consumed without producing death. In Christ men pass over from mortal to spiritual consciousness without disruption. The purifying fires burn up the dross in them, but as they have separated themselves from the dross by faith in Christ, they come through the fire, pure and clean without harm.

The Bible clearly teaches that there is to be a great and final cleansing and purification of the whole earth. This great fire is to consume every error, root and branch. Out of this baptism of fire, not only man, but the whole earth is to come purified and redeemed forever.

Jesus said, "I am come to send fire upon the earth; and what will I, if it be already kindled?" "For everyone shall be salted with fire." When the people wondered in their heart whether John the Baptist were Christ or not, he answered, "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner: but the chaff he will burn with fire unquenchable." The "chaff" is the error of the race, therefore,

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The Lord by the prophet Isaiah says unto his people: "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." To Zechariah the message was given: "I will refine them as silver is refined, and will try them as gold is tried." Malachi tells of the great day of burning in these words: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Paul takes up the theme, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

We are now in the day of the Lord and the elements are melting with fervent heat as Peter has said, and the earth and its works are being burned up. The earth symbolizes all the material ideas of the race. The heavens represent man's ideas about God and spiritual things. "The heavens shall pass away with a great noise." There is no occasion for grief over the passing away of error, but there is great cause for joy and rejoicing, for we, according to his promise, look for "a new heaven and a new earth wherein dwelleth righteousness." The erroneous ideas of man are being consumed in the fire of God's holiness, and the Spirit of Truth is revealing God to man and man to himself, thus making the new heavens. When these ideas of Truth about God and man are written in his heart, established in his inward parts and become manifest in what is called his world, then the new earth will be fully come.

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*What is the meaning of Easter?*

Easter is the celebration of the resurrection of Jesus.

Its inner meaning and spiritual significance is the awakening and raising to spiritual consciousness of the "I am" in man which has been dead in trespasses and sins and buried in the tomb of materiality.

Jesus took on himself "the likeness of sinful flesh" and went through all the steps of the overcomer in putting off the old man and putting on the new. Everyone must walk in his steps, to find the way to life.

Easter cannot be understood without a clear discernment of the truth that righteousness and life are inseparably related as cause and effect. In the beginning the Bible record states that death entered the world as the result of sin, and that idea is carried all through the Book. Everything that is written must conform to this idea. To read it otherwise is to "wrest the Scriptures."

When the serpent tempted Eve to eat the forbidden fruit, she answered him, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Then the serpent said, "Ye shall not surely die." This great lie of the serpent has been believed by the race since the fall, and it is now one of the adversary's most subtle means of keeping men in disobedience and death.

Very popular is the doctrine that men do not die even though they sin, but the Law goes on working just the same and funerals and graveyards bear witness that the wages of sin is death. In the Proverbs, Wisdom is represented as saying, "All that hate me, love death." It is loving death to fail to recognize it as a result of sin, and it is carrying this love to the extreme to glorify death as a beautiful friend that leads one into heaven and life eternal, or to a higher phase of existence. Before one will awaken to his need of overcoming death he must thoroughly understand that it is something that needs to be overcome. He must know too, that the overcoming must begin with the cause, that is, sin. By patient daily effort to learn and conform to the righteousness of the Divine Law eternal life may be attained.

It would be impossible to quote here all the Bible texts that declare life is the fruit of righteousness, and death the

end of sin. The book of Proverbs is full of striking statements like these: "By me [Wisdom] thy days shall be multiplied, and the years of thy life shall be increased." "Righteousness delivereth from death." "For whoso findeth me, findeth life." "Attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh."

As an example of how one may wrest the Scriptures to his own destruction, either by translating or reading translations that are out of harmony with the great Truth that life is the sure fruit of righteousness, and death is the wages of sin, note the text, Psalms 116:15, "Precious in the sight of the Lord is the death of his saints." We have a copy of the Leeser translation of the Old Testament, made by Isaac Leeser, a Hebrew, who doubtless understands the meaning of the original better than Gentile translators understood it. He renders this text, "*Grevious* in the sight of the Lord is the death of his pious ones." Mr. Leeser evidently is right, because his reading of the text is in accord with the whole of the Bible teaching.

To be able to rightly divide or understand all the Bible statements about life and death it is necessary to understand the salvation of Jesus Christ. He came to deliver men from sin and lead them into life eternal. The way that leads to life is called narrow because it requires the giving up of everything that is selfish or in any way sinful. To deny self is to refuse to allow it expression. By refusing it every opportunity to express itself it gradually dies. This elimination of the mortal is called dying with Christ, and very many of the New Testament texts about death refer to this mortification of the self. The overcomer, by faith, counts this work of dying complete. Paul understood this when he said to the Colossians: "Ye are dead and your life is hid with Christ in God." He recognized also the resurrection as an accomplished fact, and in this letter to the Colossians he writes: "If ye then be risen with Christ, seek those things which are above." He taught the Romans the same Truth:

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Speaking of his own experience Paul on another occasion said, "I die daily."

First there is the faith stand, that we are dead to sin, and alive in Christ. Then there is the working out of the resurrection life in daily overcoming. The overcomer's work was summed up for the Colossians in these words: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry: Now also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds: And have put on the new man, which is renewed in knowledge after the image of him that created him."

The point of all this is that if we identify ourselves with the Christ and live unto him, the errors and sins of the mortal will be put off and destroyed without causing death to us. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of sin and death is that sin produces death. By identifying ourselves with Jesus Christ we partake of his righteousness, and reap the fruit of righteousness which is life. The only sense in which the Bible holds that death is in any way beneficial to man, is in the crucifixion and death of the "old man of sin." That death takes place through the man's conscious and willing co-operation with Christ in overcoming all the sins of the flesh; then, at the same time the law of life works in consciousness with resurrecting, redeeming power, and in this way eternal life is demonstrated. The recognition that we are now risen with Christ is the true Easter.



# QUESTIONS

*Why do some animals prey upon others?*

*Is the Bible record that Jesus ate fish sufficient reason for rejecting vegetarianism?*

*Is the generally accepted idea of fasting a correct one?*

## BIBLE STUDY

### *The Passage of the Red Sea*

In getting away from sense conditions we find it necessary under great stress to flee by night. By this we mean that we take advantage of the ignorance of the sense-consciousness. We may not understand just where we are going, now how we are to get there, but the light of faith is a pillar of cloud by day and a pillar of fire by night, and we boldly press forward. The sense thoughts (Egyptians) see the temporal conditions only, but the spiritual thoughts (Israelites) are eager to attain the ideal life, the Promised Land, and they rely on the Light of Faith to guide them. Not looking for this light, the sense man does not discern it, though it shines the night through right in front of him.

This march from sense to soul is beset with many obstructions. There are forces pulling us back to sense bondage, which at times seem almost overpowering. These are the Egyptians. Then there are crystallized thought states in the subjective consciousness that seem barriers that cannot be crossed. The Red Sea represents a fixed sea of universal thought which has become part of the very world in which we live. We find it as the race belief in life separate from God, and it has taken up its abode in the mortal man and forms a part of his physical existence.

This human concept that the life in the body is mortal must be set aside, and the God dominion declared. There is but one life, and that is God. That life is obedient to those who recognize it in its right relation and acknowledge the God quality or intelligence in it. Moses stretching forth his hand over the sea and commanding it to go back is paralleled by the "Peace, be still," of Jesus. In the light of

Divine Understanding man has authority over life manifestations everywhere. When we go forward to higher and freer states of living and thinking we find it absolutely necessary to give rein to this law giver and leader within, the Mosaic Will, which is meek and lowly in the sight of the Lord, but mighty in the sight of the sense man (Pharaoh).

When this command of the life is asserted and declared in the name of Most High, the Lord, or Law causes an east wind to blow all night, until the waters stand aside as a wall, and the children of Israel pass over on dry ground. This means that out of the inner (east) there proceeds a law which carries out in ways you do not understand (all night) your word. Under the force of human belief this life force, or Red Sea, has become an unstable element. It has its tides, its ebb and flow, it goes and it comes, it builds up for a time and then it destroys. When right understanding takes possession of it, spiritual thoughts (the children of Israel) pass safely through it, but when sense thoughts (Egyptians) essay to do the same, it rushes in upon and destroys them. Thus error destroys itself by falling into the sea of erroneous thoughts which it has conceived about an element that is essentially good and friendly. And thus we perceive that nature and all the elements that encompass us are for our benefit and happiness when we put ourselves in right relation with them. A right idea of life and man's relation to it overthrows every error thought in the midst of it. When the fullness of God's everywhere-present life is realized by man it drowns every thought of fear, limitation and bondage of every description.

The "sea" is the negative consciousness, and the "rod" of Moses is the power of the *I Am* on the universal plane. The Lord, or Higher Law, works in regeneration similar to electricity in a dynamo. Make yourself a willing instrument by observing the Divine Law, then turn on the current by centralizing your thought upon God as the One Source of life and intelligence, and the forces of Being itself will raise your soul and body to a higher vibration and separate the material from the spiritual.

Spiritual forces are within. Jesus said, "The kingdom of God is within you." Our bodies are the outer of a number of layers of mind emanations, at the very center of which is the formless energy called Spirit.\* This inner is called "east" in Scripture symbols. So when we read of the Lord causing the east wind to blow, we know that a current of life was sent forth from the center to the circumference, opening the way for the escape to higher planes of manifestation of the Is-real thoughts that have been oppressed there. The destruction of the Egyptians is the natural result of the new order of life established in the organism. These experiences may occur many times in the life of the individual, but at each engulfment there is a destruction of the lower, or material phase of consciousness, and a realization of the higher, which means more force, life and intelligence in every direction.

When the Word of Truth has worked in the mortal subconsciousness to a certain point, there is a breaking up of the fixed conditions and a separation between the higher and lower. There is often a season of great commotion in the body when this takes place, and fear is very apt to sweep through the whole consciousness. Then the understanding of the working of the One Mind comes to our aid, and we mentally realize that we are to "fear not," but "stand still, and see the salvation of the Lord." "The Lord shall fight for you, and ye shall hold your peace." At such times there is little the individual can do except hold fearlessly to the truth that the Spirit is doing its perfect work, and there is no cause for alarm.

We should remember that the new freedom, and the powers that are opened to the Is-real children, must be disciplined. We do not jump into heaven at a single bound. The Promised Land must be conquered.

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#### QUESTIONS ON BIBLE STUDY

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What is the meaning of the Israelites' flight by night?

What is the "pillar of cloud by day" and the "pillar of fire by night"?

What does the Red Sea represent?

What is the "rod" of Moses?

What is the east wind that blew all night and made the waters to stand aside as a wall?

What is symbolized by the destruction of the Egyptians?

How is the Promised Land gained?

I want to call attention to Rev. 14:13: "Blessed are the dead that die in the Lord." How often have we heard the hireling shepherd read this Scripture on funeral occasions, and pervert its meaning. It has no reference whatever to the demise of this physical body, but rather the reverse. No man who has died in the Lord *can* die a physical death. Every man who has "died unto sin," viz., who has crucified the flesh, and is living in the Spirit, is made "free from the law of sin and death" and *cannot* die. If we have died unto sin, then indeed we are dead in the Lord. We are dead *with* him to the "Old Adam" life of generation, sin and death. If we follow him in the regenerate life until it is finished, we *cannot* die (Luke 20: 36).—*Nathan Davis, in "Bible Review."*

The new phase of life is non-resistance; not taking arms against a sea of troubles, but lifting our thoughts with clearer perception. Everything is co-operating with us. We have failed to meet it, but the universe is forcing us to co-operate. As soon as we can say, "There is no separation, all is unity; no evil, all is good," we shall abolish trouble.—*Nona L. Brooks.*

However vexed you may be overnight, things will often look very different in the morning. If you have written a clever and conclusive, but scathing letter, keep it back till the next day, and it will very often never go at all.—*Lord Avebury.*

# SUNDAY LESSONS

SUNDAY, MAY 23

THINKING IN EXTERNALITY

*Scripture Text—1 Kings 16:23-33*

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, and reigned twelve years: six years reigned he in Tirzah.

24. And he bought the hill of Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria.

25. And Omri did that which was evil in the sight of Jehovah, and dealt wickedly above all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

28. So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30. And Ahab the son of Omri did that which was evil in the sight of Jehovah above all that were before him.

31. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshipped him.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33. And Ahab made the Asherah; and Ahab did yet more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him.

**SILENT PRAYER:** *I am Spirit, and all my thoughts are derived from God.*

Omri means *like a sheaf*, and symbolizes that phase of consciousness in which the ruling thought is not in Truth,

but outside of it. When the center of identity drops from Spirit to a recognition of form as the real, an entire change of character ensues—the thoughts of the outer world are the basis of action, and life becomes a kind of “fool’s paradise.”

In the beginning this reign has its pleasant aspects. “Six years reigned he in Tirzah.” (Tirzah means *delight*.) But the foundation being outside of Truth, the thoughts and acts wander farther and farther into error. Omri bought the hill Samaria, which means an exaltation of personality, and set up a city, or center, there. He walked in the way of Jeroboam, who symbolizes that which his name implies—“the people are adverse.” This all illustrates a certain phase of intellectual rulership in which the One True God of Reality is ignored, and a lot of secondary deities are substituted. Baal means *lord*, and it was the besetting sin of the ancient Hebrews to apply this to things formed instead of the formless. This tendency is still prevalent among followers of the Hebrews. All concepts of God less than Universal Mind are Baal. Whoever believes in a personal god is a worshiper of Baal, because he makes an image of that which is “without body, parts or passions.” A personal god leads to a materialization of religion in all its aspects. When the mind is centered in the outer realm of consciousness, where the thoughts or “people” are adverse to God, it retrogrades until that whole state of consciousness goes to pieces. This retrogression is by stages, from bad to worse. Omri was a little worse than any that had preceded him, but he was followed by Ahab, his son, who provoked more opposition or “anger” of the True Law than all the kings of Israel that were before him.

Ahab’s pinnacle of sin was marrying Jezebel, who represents the animal soul of unbridled passions of sense consciousness. When this union of the ruling identity in the intellect and the licentious desires of the body is complete, the whole man is involved in error. This is rearing an altar for Baal in the house of Baal.

But the reign of these error states of consciousness is

temporary, and there is an undercurrent of Truth constantly at work, deep in the man, that finally brings him to his senses. Omri and Ahab passed away; Jezebel met a violent death. The prophets of Baal were destroyed in a bunch by Elijah, the fiery word of God, and Israel was redeemed. So the higher principle in man erases the thoughts of error, and harmony in mind and body is restored.

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SUNDAY, MAY 30

GOOD JUDGMENT ESTABLISHED

*Scripture Text—II Chron. 17:1-6, 9-13*

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2. And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3. And Jehovah was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim,

4. But sought to the God of his father, and walked in his commandments, and not after the doings of Israel.

5. Therefore Jehovah established the kingdom in his hand; and all Judah brought to Jehoshaphat tribute; and he had riches and honor in abundance.

6. And his heart was lifted up in the ways of Jehovah: and furthermore he took away the high places and the Asherim out of Judah.

9. And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people.

10. And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11. And some of the Philistines brought Jehoshaphat presents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store.

13. And he had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem.

SILENT PRAYER: *My judgment is good, because I always seek the guidance of the Inner Light.*

The metaphysician perceives at once that this is a lesson in development of good judgment. Jehovah, the great *I Am*, gives forth its idea of judgment, which is incorporated in man's consciousness and called Jehoshaphat. But Judgment is not a demonstration, but an idea in Divine Mind. The demonstration is in human consciousness, and the process is a problem in which many factors enter. Man's understanding of the Divine Idea—Judgment—is limited. He expands in this as in every other faculty, by use. In its infancy the faculty is not united to wisdom, and mistakes are made. But there is a monitor, or inner guide, that intuitively perceives the right. This is Jehu the "seer," son of Hanani, the grace or expressed power of Divine Mind.

We are warned not to help nor love the ungodly desires or propensities. Under the Mosaic law of character cleansing, the most severe measures are recommended. Every enemy was slaughtered without mercy, and the most barbaric methods adopted in exterminating those who opposed Israel. This is but the parable—the enemies are false thoughts and error ways. These are to be utterly exterminated in thought and act.

Jehoshaphat's great work as king of Israel was the eradication of the temples and groves of Asheroth. These were the sacred shrines where the idolatry of the Phœnician Venus was practiced in licentious ways. Eadie's Biblical Cyclopædia says: "Originally she was an Arcadian goddess, the mother and bride of Adonis. In Canaan, however, she became the mere reflection of the Sun-god, and was as such identified with the moon, her symbol in this case being the cow, whose horns resemble the crescent moon lying on its back."

We perceive that Asheroth typifies human love, with its animal propensities. It requires fine discrimination to distinguish between human and divine love. All love is divine in its origin, but in passing through the lens of man's mind it is apparently broken into many colors. Yet, like a ray of white light, it ever remains pure. It is man's province to make its manifestations in his life just as pure as its origin.



This requires painstaking discrimination and good judgment.

Divine judgment can be established in every function of our organism by *commanding* that the various thought centers (cities) shall have a perpetual presiding thought of good judgment. This is the way to "set garrisons in the land." False judgment thoughts often infest the various centers through which the bodily functions are carried on. You will find that your stomach center has a lot of arbitrary ideas as to what you should put into it. It may refuse to digest certain things that are good for your general health, and cheerfully work on other things that are detrimental. No two people agree on what they can digest, yet there should be, and is, a Divine Law of harmony in this respect, as in all others.

The "kingdom" must be established in good judgment; then the whole system, represented by Judah, will contribute to the upbuilding, and that man will have "riches and honor in abundance."

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SUNDAY, JUNE 6

SUNDERING THE LIFE CURRENT

*Scripture Text—1 Kings 17:1-16*

1. And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2. And the word of Jehovah came unto him, saying,

3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan.

4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5. So he went and did according unto the word of Jehovah; for he went and dwelt by the brook Cherith, that is before the Jordan.

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

8. And the word of Jehovah came unto him, saying,

9. Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow there to sustain thee.

10. So he arose and went to Zarephath; and when he came to

the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son.

14. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth.

15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

**SILENT PRAYER:** *My life is hid with Christ in God, and I daily consecrate it to the use of the Spirit of Truth.*

The Bible gives the workings of man's consciousness in all its departments. Omri and Ahab represent the external movements of the mind in a whirl of discord, caused largely by a lack of spiritual development, or recognition of the spiritual source of life. This leads to a separation of intellect from the inner mind, and finally draws the vital forces of the organism so far away from the center that the life currents run low and a drought sets in. This is the condition which the dissipations of Omri and Ahab had brought upon the system when Elijah appears upon the scene.

Elijah means *Jehovah is God*. Jehovah is Lord God, or spiritual *I Am*, of man's consciousness. This spiritual identity is in the superconsciousness and beyond the appreciation of those who have drifted into matter and things of sense. But it is on the inner side of every life, as the sun is behind the darkest clouds. When man reaches the limit of sensuality and material thinking, the Spiritual *I Am*, Elijah, asserts the law of cessation of vitality. This running low of the life current seems to be under a natural law, but there is always a cause back of nature. In this extremity it

is the cutting off by the spiritual *I Am* of the "rain," or life flow, that it shall no longer be dissipated in sensual ways. If the sense consciousness were allowed to have free access to Divine Life, and draw upon it without stint, destruction of mind and body would ensue. So in this extremity the *I Am* severs the link that connects it with the parent life source, in order that the sense consciousness shall not utterly destroy the body.

Men and women on every side are having this very experience. They live the life of sense and ignore the Spirit, until all at once they break down. It may be called nervous prostration or softening of the brain. It has been given many names, but all physicians agree that its basis is a lack of nerve substance. The waters of life are withdrawn, for there is "no rain in the land."

Unbridled dissipation is short-lived, because the spiritual *I Am* by its word severs the natural link that connects man with his Divine Source. So the collapse of those who have been worshipers of sense idols is not an evil, but for their ultimate good. They will be brought to their sanity by losing the energy that carried them forward in sense insanity. This world is a great insane asylum, and millions who are wrapped up in money getting and pleasure seeking are unbalanced. Unless they change their thought, or in some way break the hypnotic spell, the end will be a mortal tragedy.

But *I Am* (Elijah) is the guardian of the Law, though it is itself deprived of the full life influx when it cuts it off from the consciousness. But God provides for the preservation of the spiritual life. "Eastward" means within; "Cherith before Jordan" refers to subjective life currents. The ravens that fed Elijah flesh and bread represent natural forces moving with the freedom of birds, or thoughts in objective consciousness.

Zarepath means smelting or extracting precious metals by heat. It refers to the purifying fires of the inner subjective life centers. The "widow" is Love bereft of Wisdom. Such a one is in a state of partial starvation. But

there is a little substance and a little joy left in her receptacle, and through faith in the increasing power of Spirit it is made the source of perpetual inflow.

This lesson shows us in symbols what is going on in those who are in apparent physical and mental dearth through false living. They are passing through a transformation that will bring them to their supreme senses, and maybe in this or another body experience they will make amends for all shortcomings.

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SUNDAY, JUNE 13

THE WATER AND FIRE DEMONSTRATION

*Scripture Text—1 Kings 18:25-39*

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under.

26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made.

27. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked.

28. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.

29. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name.

32. And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood.

34. And he said, Do it the second time; and they did it the

second time. And he said, Do it the third time; and they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again.

38. Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

SILENT PRAYER: *My mind is unfettered and unbound—I am free.*

Elijah on Mount Carmel represents the *I Am* in realization of its unfettered power. Carmel means "the garden of God;" one authority gives it as "harvest, full of ears of corn." The idea is, a place in consciousness where we realize the fullness of our possibilities under the Divine Law. Jesus called it "paradise."

The "altar" represents a fixed, definite center in consciousness. As a matter of mental discipline this may first be of material appearance—"twelve stones." We develop character through mastering material environments, as a knife is sharpened against a stone. The result is the rounding out of the twelve fundamental faculties of the mind—represented by the twelve sons of Jacob, the twelve tribes of Israel, the twelve foundation stones, etc. Israel means "one who prevails with God," and the necessity of the divine character of our development is here emphasized. It is something more than mere intellectual development. Unless our character is founded in Divine Principle it will fall short. It must have the "Is-real" stamp all the way through.

But this doing all things in the name of the Lord does

not free us from complying with the most minute details of environment. The altar is built up of stones, and they are used so long as needed. When all the faculties are fully rounded out we are set free from material bondage. But many who go upon Mount Carmel spiritually, and there see their divine possibilities, refuse to come down to the little duties of everyday life. They aspire to be mystics and adepts, and withdraw from the world. If they cannot go to a cave or convent, they get into the habit of evading the duties of the environment in which their lives are cast. Such are unstable, restless, ever seeking peace and never finding it. They will never be masterful until they build the altar to the Lord out of the material conditions right at hand. Jacob said, "Surely the Lord is in this place, and I knew it not."

Here is sharply contrasted the worship of or giving power to materiality on the one hand, the prophets of Baal, and spirituality on the other, the Lord, the God of Abraham. Because the things of time and sense have a necessary part in our lives it does not follow that we should acknowledge them as the source of our existence, and pour out to them our thought-substance, which is really the meaning of sacrifices offered on the altars of the Jews.

Baal worship was a form of nature worship. Earth, air, fire and water—in fact, nearly all departments of the external universe—had their deities to whom sacrifices were made by the worshipers of Baal. All people who study materiality, and seek to find in it the source of existence, are sacrificing to Baal. This is strictly intellectual. But there are those on the soul plane who think they are spiritual because they feel the throb of nature and join in all her moods. They are closely allied to the Whirling Dervish, and dissipate their soul substance in the various forces of nature with which they are in love. Such must do away with this Baal worship, and call upon the life-fire of the Spirit to utterly consume every material phase of such sacrifice.

This realization that there is a Principle back of all manifest existence comes when we call upon the name of the

*One God.* God is not divided nor separated into many—his name is *I Am*. Man looks upon the world without, and through his thought-substance weaves a web of attachment to it. This is to be dissolved in the highest development. The wood, the bullock and the altar are the vegetable, the animal and the mineral kingdoms to which the thought has linked the soul. It is this attachment that makes us sensitive to cold and heat, storm and calm, dampness and electrical conditions. These must be denied away again and again. This denial is symbolized by the pouring of the barrels of water the first, second and third times. Then, when you have denied these elements any place in your consciousness, affirm the living fire of the Holy Spirit as the one and only source of your life, and a new consciousness will be yours.

The prophets of Baal are the many external impulses that sway the soul dominated by nature's elements. These are to be slain—"let not one of them escape." Kishon means "hard," "sore." To cut off these emotions that have been counted so dear, and treasured in song and prose, is a hard, sore process to some people.

After the soul has been cleansed of its material concepts of existence, a refreshing process sets in. It has been dry and parched in its search for the springs of life in nature-forms. When these false sources are all put away, the *I Am* must go up into the blessed Mount of Divine Realization in Spirit and meditate upon it. At first there may be no response discernible. But *persist*. The seventh affirmation opens the windows of heaven, and there is "a great rain."

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SUNDAY, JUNE 20

## OVERCOMING MENTAL REACTIONS

*Scripture Text—I Kings 19:1-16*

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.
2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.
3. And when he saw that, he arose, and went for his life, and

came to Beersheba, which belongeth to Judah, and left his servant there.

4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.

5. And he lay down and slept under a juniper-tree; and, behold, an angel touched him, and said unto him, Arise and eat.

6. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again.

7. And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake:

12. And after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

**SILENT PRAYER:** *I am Spirit, and I cannot be dis-*



*couraged nor cast down by thoughts or events. I am established in Jehovah.*

In soul development there is often a reaction after a great effort. In modern mental therapeutics it is called "chemicalization." This is the name given it by Mrs. Eddy, whose system of treating disease by denials and affirmations, to the end that Truth may be realized, is widely used by modern mind healers. The claim is that the Truth in erasing error causes a commotion similar to that of the union of acid and alkali in chemistry. Many healers affirm that "chemicalization" is evidence of amateur healing—that the one who understands and applies the Absolute Truth should leave no remnant of error to cause a reaction. This is good logic, and it is a wise healer who constantly holds in his treatments that there shall be no "chemicalization" or reaction of any kind. If you anticipate this battle between Truth and error, you will help it to manifest. Again, those healers who have eliminated from their own minds the error which they seek to destroy for another seldom have "chemicalizations" in their patients. So it is found that the purer the mind of the healer, the easier it is for the patient.

However, the soul is not transformed by a single overcoming. We do not attain heaven at a single bound. Too many factors enter into its construction to admit of such a radical change. The development is similar to that of transforming ice into steam. The ice is first melted into water, then raised to a higher vibration in steam. So the material thoughts in man have to be spiritualized, and the process is something more than the healing of a specific disease.

Elijah had called down the fire of heaven and consumed all his false concepts of God, yet he had other errors. He was violent in his methods. This violence is represented by Jezebel—the ruling emotions on the physical planes of consciousness. This one is in sympathy with external nature, and when the *I Am* has denied away all these "prophets of Baal," and planted himself squarely on the One Formless Mind, this queen of the body fills the vacuum with her vibrations. There is in consequence a feeling of discouragement.

ment. The ecstasy of the Spirit gives way to a negative depression, which flows into consciousness from the "wilderness" of mortal thought.

This depression of Elijah after a great exaltation is paralleled by that of Jesus. After the baptism of the Spirit he was driven into the wilderness, where he was tempted by the adverse consciousness, fasted for forty days, and was ministered to by angels. This is all symbolical of mental activities that go on in the souls of those who are cleansing themselves from error consciousness.

The sleeping of Elijah under the juniper tree represents the abiding of the soul under the shadow of the "everlasting arms." If you are depressed after you have done all that you know to do in self-purification, you should withdraw into the silence and abide there in confidence and security. Then one of the invisible springs of light in the depths of your soul will open, and the angel will touch you and bid you "arise and eat."

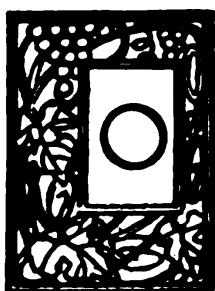
The eating of spiritual things is the affirmation of *spiritual sustenance*. The "cake on the coals and cruse of water at the head" are the thoughts, or words, which these things represent. When in this soul-silence you affirm that you are sustained and nourished by the Spirit, you are following the command of the angel, and are eating the cake and drinking the water. These are "at the head," place of intelligence. This eating of the "hidden manna" is to be done the "second time." In fact, it should become a daily habit.

"The strength of that meat" lasts "forty days and forty nights," which is symbolical of completeness—four square. Mount Horeb represents a state of high spiritual realization, which is attained by affirming the power and presence of the One Inner Sustenance and Nourishment.

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"There is no monotony of living to him who walks through even the quietest paths with open and perceptive eyes. The monotony of life—if life is monotonous to you—is in you, not in the world."

## NOTES AND COMMENTS BY THE EDITORS



ONE of our subscribers informs us that we make the error of writing "someone," "anyone," etc., as one word instead of two. We feel about rules of grammar very much as we do about rules of etiquette. Valuable time is wasted in learning and following arbitrary rules for the table and for all social relations. The only rule that we consider worth knowing is the law of love. That law will prevent one from doing anything that is really wrong. If some people have nothing to do but study up foolish rules of etiquette for others to follow, those who are living the life worth while should be free and independent enough to exercise their Christ liberty. If one likes his crackers broken up in his soup better than he likes to eat them dry, he should not worry about what somebody else has said about the proper way to eat soup and crackers.

So with grammar. Language is used to convey ideas. So far as rules of grammar aid one in expressing himself simply, clearly and definitely, they are valuable, but when one attempts to follow all the changing arbitrary rules of men about the use of words, he is binding himself and hindering the free use of his faculties.

The tendency of all modern work is toward conservation of time and space. Newspapers and magazines are breaking away from the rules laid down by men in the old age which is passing, and are finding simple ways of writing many words. The bondage of tradition and usage and custom is being broken in this new day of awakening. The people who most readily take their freedom will be the first to arrive. To paraphrase Paul we would say: "Let no man therefore judge you in your eating and drinking and writing. Let no man beguile you of your reward by his rules of etiquette and grammar. If ye be dead with Christ

from the rudiments of the world, why, as though living in the world, are ye subject to its rules."

\* \* \* \*

Some of our readers would prefer the Old Version in our Sunday Bible texts. It is a fact that we love the old songs, and the old poems, and the old Scripture quotations, because they are endeared to us by association. When a new word or meaning is introduced, the mental image is disturbed, and we feel the confusion and are uncomfortable. But is it not better to know the truth and let the sentiment go?

The Revised Version clears up so many obscure passages, and gives force to so many weak ones, that it is greatly prized by those who want the truest statements, regardless of the weakened creed and theology that may result. The strength of Paul's poem, the greatest ever written on Love, according to Henry Drummond, is enhanced a thousandfold by eliminating that weak and beggarly word "charity." Some twenty thousand similar errors were found by the revision committee. Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commanding the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all truth." Instead of quoting the opinions of men about the character and commands of God, Jesus would have us hear the Father's voice. Yet there are those in this day even, who are in the Pharisaical state of mind. They try to find "eternal life" in the fallible, and often contradictory, statements of religious writings, given so long ago that we are not certain of the authorship of any of them; except probably some of Paul's. It is to these

Pharisees in every age that Jesus says, "Ye have not heard his voice at any time, nor seen his form."

A striking illustration of the foggy meaning of many passages in the Old Version is found in Isaiah 8:19: "Should not a people seek unto their God? for the living to the dead?" The Revised Version clears this up: "On behalf of the living should they seek unto the dead?"

Those metaphysicians who do not want their appetites disturbed love to quote, "Take no thought for your life, what ye shall eat, or what ye shall drink." The New Version reveals that Jesus was giving his followers a fine treatment against "anxiety." "Be not *anxious* for your life, what ye shall eat, or what ye shall drink." This is reasonable and scientific. Anxiety about temporal things is a widespread cause of human suffering, and we know that it never "added a cubit" to any man's stature, though well directed thought might do so. Trust in the Divine Goodness, as do the birds and the flowers, and you will find as Jesus stated, "Your heavenly Father knoweth that ye have need of these things. Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

Why should we countenance and perpetuate by use such gross errors as "devil," "hell" and "damnation," which are admitted by all Bible students as having no place in the originals from which the King James Version was translated? In the Old Testament the Word "sheol" occurs sixty-six times. In thirty-three cases it is translated "grave," in two cases "the pit," and in thirty-one cases "hell," and in these the marginal notes have, "Hebrew, *grave*." This is the original meaning of the word, that is, "grave," or the "death state." Archdeacon Farrar says that by no stretch of the imagination can it be made to mean hell, in the popular acceptance of the term. "Hades" in the New Testament is the same word as "sheol" in the Old, and should be translated "death state." Death is the penalty of sin, and carries its own "condemnation," which is "judgment." "Devil" is from "satan," or "adversary," which means a state of mind opposed to Divine Mind.



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

## CLASS THOUGHT

May 20 to June 20, 1915

Held daily at 9 p. m.

*I have Faith in the Eternal Spring of Spiritual Life ever welling up at the Center of My Being.*

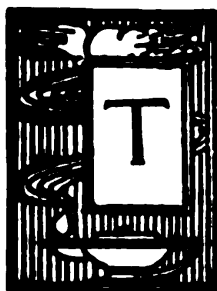
## PROSPERITY THOUGHT

May 20 to June 20, 1915

Held daily at 12 m.

*I have Faith in the Unfailing Prosperity promised by Jesus Christ through Divine Righteousness.*

## SILENT UNITY ITEMS



THE Concentration Leaf which appears each month in the magazine UNITY has a baptism of the Word before it is sent out. For one whole month before mailing, the leaves are kept on the table in the Silent Unity healing room, and this alone would make them vibrant with the living word; but the power of the Word is also given them directly and definitely in a special meeting of the Silent Unity workers. One day in each month the ten o'clock Silence is devoted to blessing these leaves preparatory to their going forth in UNITY.

During this meeting the Silence is kept even while different ones are speaking aloud the Word. The words of blessing used are such as these: "These leaves carry the message of life and health and peace and plenty to all who receive them in faith." "You go forth to heal and to bless in the name of Jesus Christ." "The Word of God is quick and powerful, and does accomplish that whereunto it is sent." "These words of Truth are Spirit and they are Life; they go forth with quickening, vitalizing power." "You are more than a printed word; you are the living, all-powerful Word of Truth." "You carry with you the consciousness of the All-Enfolding Love of God, which casts out all fear."

Direct words of Truth to those who receive the leaves are also spoken. Some of the statements used in this way are: "God's will in you is health and harmony." "I am come that ye might have life, and have it more abundantly." "Christ in you is the hope of glory." "Peace be unto thee and unto thy house." "God is the health of his people."

Often someone starts a song and all join in singing true statements, such as:

"There is Power, Power, wonder-working Power;  
There is Power, there is Power;  
Power, Power, wonder-working Power,  
In the Spoken Word of God."

"All power is given unto me,  
 All power is given unto me,  
 Go ye into all the world and preach the gospel,  
 And lo, I am with you always."

The statement on the leaf that is being sent out gives the keynote for the meeting, and the texts and affirmations and songs are usually in line with the printed word.

All who take part in this service of blessing feel themselves spiritually uplifted and strengthened through the power of the spoken Word.

Some who have felt the power of the leaves that we send out in UNITY and in letters have tried to use them as mustard plasters, but the leaves themselves have no power. It is the Word which they carry that makes them different from the ordinary printed page. There is nothing occult nor material about them.

The first Concentration Leaves that were printed in UNITY were red in color, and for a long time this leaf was called "the red leaf." The red leaf was introduced into UNITY in October, 1905, and for nearly ten years it has served a good purpose as a message of Truth and as a help in concentration. Soon after its first appearance one of our correspondents wrote the following little verse, which is very suggestive to those who know the power of the Word:

#### IN THE MAIL-BAG

"Oh, what is the matter?"  
 Out loud cried a letter,  
 With a queer little quiver,  
 And a strange little shiver.  
 "Such an odd sensation,  
 Such a strong pulsation  
 Have filled me  
 And thrilled me  
 With exhilaration!"  
 "I know," said another,  
 "Just what is the bother;  
 I speak with impunity—  
 There's a Red Leaf in UNITY!"

\* \* \* \*

Every letter and telegram has our immediate attention.



Prayers are offered, beginning with the receipt of the request. Although written answers may not follow at once, our correspondents can rest assured that attention is being given to their needs. The promise is, "Before they call I will answer, and while they are yet speaking, I will hear." Do not wait for the written reply to your letter before claiming the healing. "According to your faith be it unto you," is a law. When you have asked, begin at once to praise and give thanks that you have received.



It is our aim to follow the Christ method of healing and that alone. We do not believe in nor practice mental science, hypnotism, mesmerism, osteopathy, massage, nor any of the many systems that are material in their principle and practice. The Power of the Word is the only means we use.

In order that healing may be permanent it is necessary that the one who is being helped should consciously co-operate with us by joining with us in the prayer of faith. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." In obedience to this we make most of our prayers in the form of affirmation rather than supplication. We ask those for whom we are praying to pray also in this affirmative way. Many people who call themselves Christians ignore this valuable little hint that Jesus gave about prayer, and they go on begging, beseeching and supplicating, instead of taking the faith stand that they have received and then staying with their faith through every contrary appearance. Our whole ministry is based upon the prayer of faith. This prayer of faith is the affirmative prayer.



Certain words and terms have been used in connection with sickness until they suggest always that undesirable condition. The words, "treatment," patient" and "case" are all of this class, and we have decided to eliminate them from our literature as fast as possible. We do not give treat-

ments; we pray. We do not have patients or cases, but we are ministering the Word of Life to all people who will receive it. We think our correspondents will find it of great benefit to drop the idea that they are receiving treatments and think rather of themselves as students of the Truth that makes free from every inharmony.

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## THE VISIONS OF THE NIGHT

After retiring and before going to sleep I was meditating on sending an offering to the building fund, that my name might be placed in the cornerstone of the new building. The thought came to me that I had best do it this week, and I then fell asleep and dreamed:

I was out in the yard of my home, sitting on the ground near a sand pile. I placed a coin (I think it was a penny) on the ground and began to write my name around it in the sand. I kept writing my name larger and larger, completely encircling the penny until I became so engrossed that the coin was obliterated from my thoughts, and my attention was given over entirely to the writing of my name. I finally became dissatisfied because my name was lying down. I drove a board in the ground upright, then taking paint and a brush I began painting my name on the board. This did not suit me and I placed another board, which was larger, crosswise of the first and began painting my name on it. I raised the sign higher and higher, until finally I had to get a ladder to reach it. I would paint my name on the board and then return to earth. While working on it the letters seemed very bright, but upon returning to the earth they would grow dim and I would again go up the ladder and give them a fresh coat of paint. This grew tiresome and I decided to give it one more coat of paint and then surround it with electric light bulbs, as I had seen the signs of the large business houses surrounded. Immediately an electrician appeared and began working on it. He soon finished it to my satisfaction and I realized with great pride that my name could be seen very plainly for several miles in either direction, both day and night. Then I awoke.—\* \* \*

[EDITOR'S NOTE—The foregoing was dreamed by a worker in Silent Unity. The following is his own interpretation. He does not spare himself.]

Your dream shows an attempt to exalt personality. To be in the yard of your home means that your thought

was limited to the outer consciousness. Sitting on the ground (substance) shows that you are working only on the surface of things and are content and do not know that your whole good is in the Substance of Divine Mind. The sand pile represents the mortal thought—unstable, changeable, limited. The coin represents the money consciousness of the race. Placing it on the ground means (although it has only the appearance) that you believe it has substance and power. A penny stands for the smallest amount that could be given and yet have a way to herald your good deeds to the world. Your name is your personality. Writing your name around the penny means that you are alert and ready on every occasion to let everybody know about your giving. This is the exaltation of personality. Personality is pride, selfishness, sin, self-sufficiency, self-righteousness, a desire to appear well in the eyes of the world. But its greatest iniquity is a desire to work independent of and separate from God. You kept writing your name larger and larger, that is, you put much thought on your personality and devised means to bring it to the attention of your friends. This thought is all centered about the little gift; but, as you say, you were so engrossed in the writing of your name that the coin was obliterated. So it is with all people who allow the narrow personal life to take all of their thought energy, and neglect the beautiful realities of existence.

The idea of substance now passes over to the board. The brush is the thought. Painting your name on the board signifies your desire to bring your personal deeds to the notice of your friends in a more particular glaring, permanent way. The earth is infested with marks of personality—monuments to its fame, upright shafts, memorial chapels, windows, libraries, church organs, hospitals, asylums, parks, patents, copyrights, medals and honorary degrees. Personality pursues the soul to the grave and engraves its name on the coffin. In the symbol of the cross, the upright piece represents spirituality, the cross piece personality. Raising the sign higher means greater mental effort expended on exalting personality. The ladder is the

connecting thought processes between your natural self or individuality on the earth and the self-exaltation and self-righteousness of personality. Ways and means to exalt personality seem bright while thinking along that line, but when we return to the routine of daily living we are sometimes disappointed to see that our personal deeds grow dim as the days pass.

The exaltation of personality is exceedingly distasteful and tiresome to the spiritual ego who is "meek and lowly of heart." The fresh coat of paint represents your seizure of every opportunity to call attention to your good works. You keep everlastingly at it. The electric lights represent the extreme and final chance to secure personal illumination. The electrician is the personal will and reason. Several miles in either direction means the limitations of personality.

\* \* \* \*

I had a very unusual dream a few nights ago, and a friend whom I told it to advised me to write to you and have you interpret it for me. It was so vivid and beautiful that I can still seem to see it.

I was in a bedroom, and from where I sat, I looked up and saw in the mirror of my bureau a figure of Christ and a smaller figure of a child or small angel reflected through my window. There seemed to be others in the room. I called their attention and as we all looked out of the window we saw in a dark reddish colored sky an oblong about eight or ten feet by three or four feet, descending slowly in the sky, just floating down. In this frame were the two figures I have spoken of, and the rest of the frame was bright and stood out clearly against the dark sky. We seemed to watch it with interest and realized it was the Christ, but none of us were in the least afraid. I wanted to see what would happen when it came to earth, but it seemed to come behind some trees or other obstructions, and I could not see it light. —*Mrs. P. M. C.*

The place where you were was your home, and represents your body consciousness; the Christ represents the Spirit of Truth; the child represents the Christ-child; the sky represents the intellect; the frame represents the human limitations; the other people represents your thoughts; the mirror represents your imaging faculty.

Your dream is symbolical of the descent of the Universal Christ into your consciousness, giving to you the Christ-child, which must be developed within you. The trees are material obstacles, which you are allowing to stand between you and the understanding of these truths.

\* \* \* \*

[The following dream is taken from *The Kansas City Star*.]

*To The Star:* I don't know that you will ever publish this letter—in fact, I don't care whether you do or not. But I shall write, for the simple reason I must tell someone, for the sake of my sanity. And I don't dare tell anyone I know.

I am a very commonplace, unromantic girl of 21—a stenographer leading a plain, practical, rather lonely life. My days are pretty well filled with work. They pass quickly, and I am fairly content.

Now, my reason for writing. When I was about six years old, as nearly as I can remember, I used to dream of a street like no street I could possibly have seen—a long, twisting, narrow street, of rough cobblestones. Always it was raining and night. Once in a long while a queer shaped, dim lantern over some door—I can shut my eyes now and see how the rays glint and reflect on the wet pavement. I know the houses were tall and old and crowded close, but in the darkness I could not see much of them. And down this street I would go—dreading, fearing to advance, unable to go back. It was not like most dreams, surely not like any other child ever dreamed.

This dream came to me many times—but I never reached the end of the street. And I never told of the dream. Then for several years I do not remember any especial dream—but this one I know I did not have. So, when I was about 16 years old, it came again twice. Then a blank for four years.

Last year, after a perfectly normal day at the office, I went to bed about ten o'clock. I had not thought of the old dream for weeks. And it came again! Only this time I turned from the street into a narrow, black alley. I seemed to know just where I was to go, for I opened the door of one house and went in. I cannot make you understand how familiar this act seemed to me—as if I had done it many times—like you feel when you open your own door. And yet, how I dreaded to go in, and must.

There was a long yellow candle burning on the lowest post of the crazy old stairs and I took it and went up. I

could hear the boards give and creak as I went on—once hot grease from the candle splashed on my hand and hurt. I knew the fourth step was unsteady before I came to it—it gave treacherously under my foot.

In the hall I passed several closed doors—the candle light flickered over their polished darkness. I mounted another flight of stairs and came squarely facing one door slightly ajar. In the draft my candle went out, so I could see there was a light in the room. What there should be in this to give me such exquisite agonies of terror I cannot tell. I woke up.

For a couple of months I had broken fragments of the dream, sometimes one part, sometimes another. Then, for about six months no return of the dream. I began to hope that I was rid of it. I resolutely tried to put it out of my thoughts.

Then one night I came down the street again, turned into the alley and stood before the door of the house. I could hear the rain dripping from eaves on the stones as I stood. Again I took the candle and mounted, and again my candle flickered out. This time, in a frenzy of the cowardice that drives you to dare what you fear, I pushed the door open, stepped inside and closed it behind me.

The room was unplastered, uncarpeted, low, with one small triangular window up near the ceiling. It was unfurnished except for a candle guttering low, stuck on a three-legged stool, and a dimly seen heap of something in one corner. And I knew the night terror of my life concentrated in that something in the corner.

I had not the courage to go forward—I couldn't. For hours, it seemed, I stood there, leaning against the closed door, watching the thing in the corner, as the candle flamed and sank. For a week I did not dream—then again, one night I stood inside the door, as before, only this time I was not afraid. For the first time I was normally fearless and observant—I should almost call it curious. So I went up to the heap, and found a bundle of straw covered with a worn piece of gray cloth.

On it lay a woman, dead. Her face was quiet and calm and very lovely. The eyes were closed. Two long curls of her hair lay over a carefully wrapped object beside her. I pushed them away. They curled around and clung to my fingers—with a momentary return of my old terror I fought them off and tossed them back. And then I picked up the bundle. It was a baby—possibly a month old, may-

be more—I do not know. It was alive and warm and moaned slightly as I lifted it—a pitifully light thing. I took the child—left the light flickering beside the woman, descended the complaining stairs. I carried it out into the storm and night with me.

I have never again dreamed the first part of the dream—but now, almost every night I roam through endless black streets, carrying the little child. It is alive—and I love it. But it grows feebler, always, and I know it will die soon, and my heart yearns over it. If only I could do something, but in this black land of my dream, I am so helpless. The thing has grown to haunt me. The baby is real—and it suffers—and I cannot help it.

And so—in the daytime I write letters and letters—endless letters about the business of a tangible world. And at night I carry the moaning, pain-stricken baby I love through my dreams.

At one time I would have given much never to have the dream again. Now, I would give all I have to aid the wee baby. What a dreary place I shall have when the little dream baby dies.—*A Stenographer.*

#### *Our Interpretation:*

This dream has to do with the soul life of the young lady. In a previous incarnation she doubtless had experiences that gave her subconsciousness a trend of sadness, and her dreams have revealed that she has gradually allowed this to dominate her. The rainy, dismal streets, creaking stairways and flickering candles indicate a negative thought element, in which sadness is the undertone.

Her occupation is mechanical and without joy or interest except for the mere means to live. This starves out the soul life and it finally dies, which is represented by the dead woman in the upper room. But she still has a spark of spiritual life left, symbolized by the baby. This, receiving the sad undercurrent of her thought, is gradually getting feebler, and the fear that the baby will finally die is weakening her hold upon the innate spiritual life.

This can all be changed, the soul revived and the baby made to grow strong by cultivating joy thoughts, founded upon an understanding that the good Father intends her to have happiness and satisfaction in her life.

The monotony of her occupation can be overcome by thinking about spiritual things and thus opening up and feeding her soul consciousness with the thought of the great sustaining Spirit, God. This is what Jesus referred to when he said, "Man does not live by bread alone, but by every word proceeding out of the mouth of God." Man must feed his soul as well as his body. The young lady's dream shows clearly how the inner life can be gradually starved out by giving oneself up wholly to the dreary routine of material thinking.

### EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of  
Silent Unity*

We think you have answered quite clearly just why you do not demonstrate prosperity. You are looking, perhaps unconsciously, to your employer for supply rather than to God, the One Source of all good. You need to free your mind from the worldly idea of demonstrating prosperity: the thought that supply can come or must come only in a certain way. Place your faith in the Divine Justice, and not in personal man. It helps one to get in line with the working of the Law to know that it is absolutely unfailing, unalterable, unchangeable. This brings the proposition down to us individually and not to anyone with whom we have dealings. If we are not demonstrating supply, we are at fault, we are not complying with the Law, and the quickest way, the only sure way to correct the error is to go within and find wherein we have fallen short. So long as we attribute our failure to some one else, just so long do we limit ourselves. When the law of loving service is fulfilled, we need not and must not be anxious as to how and from whom the compensation will come. The law of giving and receiving is universal, and one who would demonstrate true prosperity must understand it and have absolute faith in it to bring to him his own without personally stating the way in which it will come.



If you are dissatisfied with your present work, feeling that it is not bringing you what is rightfully yours, it would be well to take the matter to the Spirit, asking for guidance and to be shown a better way to express your God-given faculties and powers. It may be that the apparent failure to demonstrate more substance is just the work of the Spirit trying to lead you into greater good. Take the attitude of praise and thanksgiving for the good which you now enjoy and affirm your faith in the Divine Law.

\* \* \* \*

I my last UNITY I read the question, "Why are babies born idiots or without life or deformed?" and I was disappointed in the answer that was given relating to reincarnation. If reincarnation is eventually to bring about regeneration in a body when one has failed in the first life to demonstrate it, I would say that each reincarnation should find that soul nearer perfection. Now I believe the birth of these helpless children is one of the greatest proofs of the power of thought to build and create. It is the mother's thoughts and feelings that make or mar the child while it is in the process of formation. She can give him a right good start in life, even a spiritual trend, if she wills to sow the good seed in his little garden. Great and wonderful responsibility and opportunity which is recognized by too few.—\* \* \*

The inclosed booklet, "Preserving the Unity of Soul and Body," will give you light along the line of reincarnation as we see it. Then you will understand how there can be truth in both your answer to the problem under consideration, and ours—the one given in UNITY.

It is impossible to answer such a question in detail, in the space of a letter. While from the fleshly standpoint your answer is doubtless true, for the thoughts, habits, condition of health, environment and understanding of the parents give to the child its physical body, yet from the spiritual standpoint, all individuals are the offspring of the living God, made in his image and likeness, and each one is given dominion over himself, therefore, must, through his own sins or right doing, bring about the condition under which he is born into the world. It must be that in a former life he has

rejected the Truth and trodden under foot the forgiveness and salvation of God, choosing rather to do evil, thus bringing about a state of mind that would allow him to be drawn to, or for a time be put under the power of parents who would build for him such a body as is mentioned in the question answered in UNITY.

We cannot think that our God of Love and Life, who is the Father of us all, and is no respecter of persons, would make one of his dear children express in a deformed body and another be given a beautiful, healthy body and good environment, they having had nothing to do with it themselves. Such a thing would be an injustice of which God could not be guilty.

\* \* \* \*

"Do good and lend, hoping for nothing again" (Luke 6:35) is a statement made in accordance with the Divine Law. If it does not seem so to you, it is because you look at it from a personal standpoint instead of the Universal. We never arrive anywhere by remaining in personal consciousness. The salvation of the race depends on its lifting up from the personal to the Universal, and we hasten the good day coming just in proportion as we as individuals discern and enter into the larger life. First we discern it, then we have to work it out in detail day by day. Sometimes one gets all tangled up over something and argues and resists and rebels against conditions, when all at once the Universal aspect will dawn upon him and he sees that he has been trying to work out the problem in the limitations of the personal. When he gives up and lets go, then things straighten out.

\* \* \* \*

It has been some time since I have written to you concerning my son. I have worked diligently to dissolve the seeming obsession, for such I feel it is. He is very negative with a great sympathetic nature. Two of his uncles have died from the drink habit. One of them I feel is using this boy's organism. His suffering is intense, and he gambles and drinks.—\* \* \*

Your letter has been prayerfully considered. We feel that the only way to help your son is to get at the root of

**I HAVE Faith in the  
Eternal Spring of  
Spiritual Life ever well-  
ing up at the Center  
of My Being.**

**I HAVE Faith in the  
Unfailing Prosperity  
promised by Jesus  
Christ through Divine  
Righteousness.**



the matter by helping you to free your mind of the erroneous idea that he could be controlled by one that is dead. Such a thing is utterly impossible, for "the dead know not anything; the dead praise not the Lord, neither any that go down into silence." Dead people are not alive; until the time they are reincarnated or resurrected they are dead. Please read the article in "Inquiries Answered" on "Spiritualism," and you will see that we believe in and teach and recognize only One Spirit, the Holy Spirit; One Power, God; One Presence, the Good Omnipotent.

No doubt the error thoughts you have held along these lines have helped to make your son express the seemingly weak, negative condition you mention, and when you realize the Truth and free your mind of the false belief, you will be in a position to help him manifest his true nature, his Divine inheritance, strength of character, freedom, dominion and power over all that makes up his world. Please see the inclosed booklet, "Gaining the Mastery."

\* \* \* \*

What is the right relationship of man and woman? Have they a work to do together? Can each help the other as one of his or her own sex could not? Is the home influence essential to the well-being of humanity? Could it be maintained without marriage? If there were no marriage, what would become of the next generation and the home?—\* \* \*

Your question, "What is the right relationship of man and woman," is one which probably cannot be fully answered at present, although we may have some general knowledge of the matter and a few definite truths. Man and woman went down together in the fall, and they must be lifted up together. As to the right relation of the two, it is doubtless true that they were meant for spiritual companionship, and the accomplishing of a spiritual work together. In God are both the masculine and feminine principles and the two are one. Man is the expression of the masculine principle and woman of the feminine. The law and the principle can be worked out in its righteous expression by the two together. Of course, each individual has within him

these two principles, and his first work is to recognize this truth and bring it into expression within himself. To aid in this the following thought will be beneficial:

"My Maker is my husband. Divine Wisdom (the masculine principle) and Divine Love (the feminine principle) are united in me and I am whole and complete in Christ."

The question about keeping the race going through generation seems to be one with which we have nothing to do. If we discern the Highest for ourselves, and live according to it, we have obeyed the Law, and we can surely trust the Law to take care of the race. In the true relation of man and woman there will be no physical bringing forth, but the creative powers will be used first to demonstrate their perfect spiritual bodies. When this is done there will be plenty of work for the two in helping the race; indeed, they need not wait until they are wholly redeemed, but can speak their creative power into expression for others while they themselves are growing up into the full stature of the perfect man in Christ Jesus. The race is certainly in need of help, and such men and women are worth more to the world than are those who give themselves up to the lusts of the flesh and the selfishness of the family.

We are coming to the greatest change in standards and ideals and social conditions that the world has ever known. Just what place the home may have in this new order is not clear. It may be that we shall fulfill the Divine Law as proclaimed by Jesus, and recognize that all who do the will of God are our brothers, sisters, fathers and mothers.

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War will continue so long as men allow themselves, individually, to be dominated by passion, and only when men have quelled the inward tumult will the outward horror pass away. Self is the great enemy, the producer of all strife, and the maker of many sorrows; he, therefore, who would bring about peace on earth, let him overcome egotism, let him subdue his passions, let him conquer himself.—*James Allen.*

## DEMONSTRATIONS OF THE LAW

*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.*

The power of the Spoken Word is now being recognized as the greatest factor in man's spiritual development. In the beginning "God spake and it was done." Jesus said, "What things soever the Son seeth the Father do, these also doeth the Son likewise." Jesus understood the creative law and used it to heal and make alive all who had faith to receive his spoken Word. We, as sons, must all learn to work as the Father works, through the power of the Word. The centurion had such great faith in the power of the Word that he said to Jesus, "Speak the word only, and my servant shall be healed." All the healing done by Jesus was accomplished by the power of his Word. He left with us the assurance that we should do the works he did and greater. The means by which these works are to be done is the spoken Word.

The Society of Silent Unity speaks for all who request its spiritual help, the living Word of Truth, which makes free from sin and its effects, and opens the mind to the pure, healing Christ life. The privilege of speaking the Word is not confined to this Society, nor to any individual or group of individuals. Every one may, if he has faith, speak for himself the Word that will heal and nourish, even unto the making of a new man in Christ Jesus. This will finally be the attainment of all people, but, while men are growing up into the consciousness of their power and authority to declare the Word, they find it necessary oftentimes to ask others to join with them in faith, in making certain demonstrations.

This is good because it binds and knits the Lord's people in spiritual unity; in co-operation.

Many letters are received by Silent Unity acknowledging help received through the power of the Word spoken by the Society. The following extracts from some of these letters show that the same law through which Jesus healed is ever operative, when the mind recognizes it and speaks it into expression.

## HEALTH

*Minneapolis, Minn.*—Thursday night I telegraphed you, asking help for my daughter who had an extremely painful attack, three or four times repeated, caused by gallstones. An operation was thought to be the only relief. Thank the Lord, in the middle of the night, Friday, relief came and all pain and soreness were gone, and have not returned. An application of X-rays the next day showed no gallstones.—*Mrs. E. R. H.*

*Hollister, Cal.*—It has been about a month since I requested your prayers, and I am progressing fine. I had a large lump on my right hip which had been there for years, and awoke the other morning to find that it had almost disappeared.—*Mrs. N. L.*

*Chicago, Ill.*—I sent a message to you requesting your prayers for S. R., as he was exceedingly low with pneumonia. The physicians had practically despaired of his recovery. The young man's condition began to improve the same evening I sent the wire, and he enjoyed a good night's rest for the first time since his illness. In the morning he had almost recovered his normal condition.—*H. D. C.*

*Chicago, Ill.*—Some time in January I fell on an icy walk and hurt my hip so dreadfully I could scarcely step. I waited for over a week and it got no better. On Sunday morning I wrote for your prayers. In a few days it was entirely well. No one seems to understand how I got well so soon.—*Mrs. B. C.*

*Oceanpark, Cal.*—The wonderful demonstrations which have manifested in my life cannot be told in a letter. Volumes would not tell all the beautiful and wonderful things which are coming to me daily. Less than two years ago I was a wreck, almost helpless, and well nigh hopeless. The Father has literally rebuilt the Temple, and I am transformed into a happy, healthy woman with but one purpose in life—to let the Father express through me all that Jesus



promised we might do. I see marvelous demonstrations coming into visible expression daily and hourly.—*F. H. H.*

*Memphis, Tenn.*—The sore leg for which I asked your prayers is healed. It had been sore all winter, and I had so many other things on my mind that I did not give it the attention I should. Finally I got desperate, for it looked as if it would never heal. One day I said I would not go back to the doctor, but would leave it entirely to the Lord. I went to sleep and slept good all night. It was late the next day before I thought of it again. I put my hand on it and it did not seem sore, and behold, when I took the cloth off it was well. The doctor had told me that my leg would be sore all my life, but now it is entirely well.—*Mrs. C.*

*Spokane, Wash.*—About a year ago I left home to visit my daughter, and while there met a lady who had been cured of a severe case of goitre through your prayers. At the time I met her I was suffering from a nervous affection of the tongue, the condition causing much distress and great fear. From the time I wrote to you in March until in June my tongue was once more normal. But through worry and grief at that time over the death of my sister the trouble once more came back. Once more I wrote for your help, and again I received it. My tongue is now entirely well, and I thank the Giver of all Good for this blessing. I am more than glad to bear witness to the Truth, and hope that this may help some one who needs it as I did.—*Mrs. A. M. M.*

*Granite City, Ill.*—Two weeks ago I called on my sister-in-law and she was flat on her back. She could not get up or down. I came home feeling that only God could help her. She had laid for five weeks in a hospital in St. Louis and the doctors were afraid to operate on account of her heart. A week ago I wrote you to pray for her, and today I went again to call upon her. Mother D. met me at the door and told me she was sitting on the back porch getting the fresh air. Presently she walked into the house, looking better than I had seen her in months and months. She has continued to improve right along.—*R. H. D.*

*San Diego, Cal.*—The Word of love has been doing its work in me. There has been a gradual unfoldment as the petals of a rose, growing from within, till now I am conscious of it, and of course health is mine. First it seemed a mere seed of wisdom and faith planted in my body of great darkness and pain, and there were times when there seemed an almost irresistible urge to give up and go back to material

aids, but the seed of Truth which had been sown had to grow, and was kept alive by faith, although unseen. Now, where once I was blind, I can see, and all of disease and lack is fast disappearing.—*E. G. H.*

*Jacksonville, Fla.*—About a year ago, through your prayers, I was cured of a very bad case of neuritis, which has never returned.—*C. M.*

*Buffalo, N. Y.*—A slight curvature of the spine that existed from infancy has entirely disappeared.—*E. S.*

*Collingswood, N. J.*—The Spirit has done its perfect work. The intestinal trouble has vanished as an evil dream. I am feeling fine. My sister, afflicted with cancer infection, is improving rapidly and is able to come downstairs this week. The doctors said she would never come downstairs again. Surely God's power knows no limit. My prayers are joined with yours daily.—*W. B. O.*

*North Chicago, Ill.*—I cannot remember when I was not troubled with constipation; it has certainly been with me for years. Last May I asked for your help. You gave me instructions and asked that I join with you in prayer. It so happened that I was called away on a business trip within a day or two after the letter was received, and I dropped all thought of what I was to do. It did not occur to me to take up the matter again until last January. I had kept the letter, so I re-read it, and one Sunday morning began the work you had asked me to do. Conditions were better the following day, and I continued the prayers. I am sincerely glad to report that for the last two months since then, I have had almost no trouble. The relief has been very great, and this demonstration has given me courage to go on in other ways.—*F. N. T.*

*Denver, Colo.*—I am entirely cured of a fistula I had for a year and a half. I wrote for your help about a year ago. I faithfully affirmed the prayers you gave me. I am thankful and happy to tell you that I have been entirely healed for four months. Am also cured of constipation, which I had been troubled with for fifteen years. How I wish UNITY was in every home in the world. It means so much to me.—*Mrs. W. M.*

*Independence, Kans.*—A couple of hours after the telegram was sent asking help for congestion of head and lungs, my breathing became freer, my head was relieved and the quickening power of the Spirit was felt. I laid down on the bed, relaxed, and for hours in a semi-conscious state, the quickening Words of Truth, messengers of God,

came and went, leaving me confident and trustful. The fever left me and in the afternoon I arose joyfully, got out my "Truth in Song" and sang awhile, then dressed and went to the office. At night the fever came up again, but the words, "I will fear no evil, for thou art with me," and, "I have faith in thy Omnipotence, and I trust thee to preserve me in thy health and wholeness," kept reassuring me. The next day I received your letter of love and assurance and it contained the above words, and also the words, "I have faith in the power and dominion of the Christ Mind," which I had also received in Spirit.—*I. M. M.*

*Oklahoma City, Okla.*—I wrote you in January, asking your prayers for my aunt, whom I had just taken out of an asylum for the insane, believing that God would, through your prayers, restore her to her normal mental condition. I am so grateful for this demonstration of Divine Love, for my aunt's mind is really stronger than it has ever been. UNITY is a joy and consolation to those who are hungering for the Truth.—*Mrs. L. A.*

*Palo Alto, Cal.*—I want to tell you how thankful I am that I heard of UNITY last year. It has made such a change in my life. I wish I had known of it years ago. I am so much happier and my health has improved wonderfully. In fact, I am well and happier than I ever was before. One day last week the side of my face felt sore; a small lump had developed, and it was so sudden and was swelling so rapidly that I had visions of trouble ahead. I asked God to heal it and then tried to forget it, and read some more of the comforting things in UNITY. In about fifteen minutes when I put my papers away, all trace of it was gone as though it had never been. The next morning, on arising and putting on my shoes, I found that my right ankle which had been very much swollen for twenty-two years, had gone down to its proper size. I feel God is surely blessing me in all my ways.—*Mrs. A. W. L.*

*Alma, Mich.*—On Saturday we telegraphed you for little H., who was ill with pneumonia with a temperature running at 104 and 105 degrees. On Sunday morning she was better, and on Tuesday afternoon about 3 p. m. she was suddenly and entirely restored to her usual health.—*A. M.*

*Oakland, Cal.*—The first thing that happened on receiving your letter in response to my request for your prayers, was a complete inner relaxation. I had not known that I was so tense. This was followed immediately by a disappearance of constipation. My stomach is very much improved

and I have eaten everything I wanted, and my heart action is more regular. The catarrh has yielded in my head to some extent. What a wonderful new outlook on life I am gaining in my study. Thank God for the heart-searching sunshine of Truth which seeks all the black corners of ignorance and turns them into rooms of light where we love to dwell.—*Miss S. T.*

*Indianapolis, Ind.*—My soul goes out in deepest thankfulness to God that he has heard your prayers for my daughter-in-law. She is so much improved that she does not look like the same person for whom we appealed to you both by letter and telegram the week before last. From a shriveled skin and bone woman, she is again filling out with flesh and her complexion and eyes are clearing up beautifully. The spiritual uplift is making her beautiful.—*Mrs. A. J. S.*

*Santa Clara, Cal.*—Some time ago I wrote you for help, as I was suffering from a sore finger which the doctors said must be amputated. It gradually grew better, and for over a year has been entirely well.—*Mrs. L. S. C.*

*Coronado Beach, Cal.*—Mrs. P. received help immediately in answer to the telegram I sent you. The next morning she came down to breakfast, well.—*A. V. D.*

*Charleston, S. C.*—For months I could do only a little walking. On March 1st I walked a few blocks and when I reached home was so weak and exhausted I could hardly get up one flight of stairs to my room. All that evening I had the feeling that my heart could not keep going. This sense of exhaustion usually has been followed with an acute attack, the beginning of which is distress in breathing. When I awoke the following morning the first thought was that I was in the beginning of another trying experience. Instantly came to me a clearer understanding than ever before of the reality of Universal Life, and a sense that I breathe because it is God's universal law of breathing. The next breath was a deep and long one without effort or distress. In a few moments the distressing irregularity of heart action ceased, and for three days my heart was perfectly natural and regular for the first time in a couple of years. I felt the Truth had done what doctors and medicine failed to do. I was greatly rejoiced over my fuller understanding and physical improvement. I have gained five pounds in weight and am wonderfully improved, both mentally and physically. Where for years it seemed I was merely thinking of words when in the Silence, now I have

a sense and consciousness that we are God's idea and manifestation, one with his Law of life which can never be destroyed.—*S. C. W.*

*Spokane, Wash.*—I have had a wonderful demonstration of healing through the help I have received from your Society. I was given up to die, but through God's help I am restored to health and am gaining strength.—*B. H.*

*McAlester, Okla.*—I had a bad spell with my bladder about three o'clock in the morning and called my husband to get up and make a fire. By the time he got the fire kindled I felt so much worse and was so full of fear I told him to go after the doctor. He said to me, "Can't you trust the Lord and pray?" I said, "Well, you pray, and I will try to also." He went after Mr. and Mrs. J. and asked them to pray with us, for my healing. The thought came to me that the Word of God is quick and powerful, and in about fifteen minutes I was healed. The following night I went to church, and told of my healing, and that was the first time in my life I had ever testified to what the Lord had done for me. I am entirely well and free from fear.—*Mrs. A. D.*

*Yukon, Okla.*—For years past there have been times when I had terrible spells of mental depression, simply unnerving me. A heart to heart talk in UNITY with an earnest appeal to the Giver of all Good has enabled me to overcome these spells of depression. I also had severe attacks of indigestion that threatened to end my life, and I suffered so I wished it would. A physician's medicine drugged me to sleep, but did not relieve the pain. Away from any chance of relief I asked the Lord for help, and my pain became gradually less until I was entirely relieved.—*E. B. C.*

## FREEDOM

*Chicago, Ill.*—I am very much interested in the Unity teaching, and I feel that I want to help everybody else into it, for it has made a new man of me. I am completely transformed. Within the last two years I have given up the use of tobacco, have become quiet and harmonious in my nature, and, best of all, am living the regenerate life. Through this teaching I find that I am a new creature in Christ Jesus.—*W. J. H.*

*Portland, Oregon*—I have been a fiend for cigars for many years. A friend supplied me with high grade ones

which were considered a rare treat. My conscience finally told me the tobacco habit was not Christ-like. I decided one morning to leave off smoking for a short time and try to follow Christ all the way. Am pleased to tell you my craving for cigars is gone and I have not smoked any since my resolve.—*C. W. S.*

*Somerville, Mass.*—I asked your help for my husband who had the drink habit. He is now all right and doing fine.—*Mrs. A. M. H.*

*Douglas, Ariz.*—I asked your prayers for my husband last summer, as I thought he was smoking too much. He is now well and has not touched tobacco since. He used it for forty years previously.—*Mrs. M. J. H.*

*Denver, Colo.*—I am reading UNITY magazine and I find it a great help to me. I never knew how to realize God's Love until I became interested in the Truth. My health has improved and I have no desire for drink. I feel the strength of the Father within me.—*D. W. J.*

*Victor, Colo.*—I have written you several times in regard to my husband's drinking. He hardly drinks at all now. My little niece's eye is all right again, and she has been going to school right along.—*Mrs. G. E. S.*

*San Jose, Cal.*—I have very little trouble with my left limb or my feet, and my eyes are also better. Mr. B. has also received wonderful help; he has quit drinking.—*Mrs. L. B.*

*Pittsburg, Pa.*—I want to thank you for the wonderful help I have received through your prayers. I have quit smoking cigarettes entirely.—*W. F. G.*

*Jonesboro, Ark.*—My husband has been wonderfully helped and has not drank a drop since I first wrote you in November.—*Mrs. N. F. L.*

*St. Paul, Minn.*—A wonderful good has been accomplished in B. He has not indulged in any intoxicants for about eighteen months, and the first of the year he gave up cigarette smoking. He is like a new person in many respects. He also has a good position and is thought highly of and trusted in every way by his employers.—*M. E. M.*

*Pittsburg, Pa.*—I have waited to write so that I could send a good report about my son. He came to me Saturday evening, looking so well and good and said he had not taken a drink for two weeks, except once, and that made him sick. He and I are both very much encouraged. The Holy Spirit is doing its perfect work in him. I could feel in my heart the change in him. I had felt so depressed and

heavy-hearted, and all at once the cloud lifted and I felt happy and wanted to sing. Now my faith is strengthened and my heart overflows with gratitude and love to the heavenly Father.—*Mrs. S. M. G.*

*White Pine, Mont.*—When you treated my son for smoking, in two weeks he quit and has never seemed to care for it since.—*Mrs. E. B.*

*Kansas City, Mo.*—Mr. P. is overcoming his desire for liquor, and I am praising God for his freedom.—*Mrs. T. P.*

*Cleveland, Ohio*—Mr. H. is getting along nicely. He does not touch any liquor and seems a great deal better.—*Mrs. H.*

*Louisville, Ky.*—I wish to tell you of a wonderful demonstration of God's love and power to save. I have a brother-in-law that loved both beer and whiskey better than he loved himself. I have been praying for him and asking God to change him so that drink would have no power over him. About a month ago he came to see me and was full of whiskey. He said to me, "Brother, it is no sin to drink beer and whiskey, for Jesus turned water into wine." I stopped him, and told him that Jesus did not turn water into wine to make drunkards of men, so that they would mistreat their family and friends. I explained that this water must be quickened by the power of the Spirit. I looked him in the face and said, "God works in you to will and to do whatsoever he would have you do," and quit talking to him. I gave him my UNITY that I had in my hand. I went on to supper and left him reading. When I came back into the room he said, "This is a fine book." I told him to take it home with him and read every word. His wife was here to see me yesterday, and tells me that he has not taken a drink since that night. Thanks be to God, and bless his holy name forever and ever. His daughter says God has worked a glorious change in her father and in their home.—*C. W. B.*

*London, Eng.*—You will rejoice to learn that your prayers have been effectual in behalf of my loved one. The liking for drink has gone and he is now entirely free.—*Mrs. W. H. L.*

*Lansing, Mich.*—Mrs. G.'s husband came home the other day, saying he would never touch liquor of any kind again. The Word of Truth has surely reached their home. My husband has been doing much better in a financial way, and we are paying up all we owe. We feel now that we

are really on the right road to success. My mother, for whom we asked your prayers for a broken arm, has now the use of it almost as good as ever.—*L. N.*

*Wilkesbarre, Pa.*—I have had some wonderful demonstrations of the law, both along spiritual and prosperity lines. Our home now is in perfect harmony where only a few months ago discord reigned. My husband, instead of spending his money in drinking as he formerly did, uses his money for better purposes. He has not touched a drop for a long time, and is more agreeable and reasonable than ever before. As to prosperity, I can truthfully say I have had all my needs fully supplied and things are so bright for the future. The peace and harmony we now enjoy is simply wonderful.—*Mrs. E. P. J.*

### PROSPERITY

*Espanola, Fla.*—When I wrote you last month I did not know where I would get the stamp to mail the letter with, but a draft for ten dollars came in the mail that day, and the following day my husband had a promise of work. On February 1st he started to work, and has had employment ever since. Not only this, but we have been spiritually blessed. My husband has taken hold of the Truth, claiming the promises and making them manifest in his life. I feel that we have our feet on a firm foundation once more and we are seeing the work of the Lord in all of our affairs.—*M. B.*

*Walnut Creek, Cal.*—We are being prospered every day. People are anxious to get Mr. T. to work for them. He has so much to do now that he had to refuse one party yesterday. God has certainly opened the hearts of men to help us.—*S. N. T.*

*Los Angeles, Cal.*—The help I have received through your prayers is truly wonderful. I had been without work for three months until I asked your prayers; that day I was given a temporary position. Since I secured this position I have received word from a large automobile firm here, asking me to fill out an application blank for a position soon to be vacated.—*Miss N. L. W.*

*San Diego, Cal.*—I rejoice to tell you the money came to liquidate indebtedness, which I know is due to the power of the Spirit. All things are working together for our good. We get untold strength from the silent hours, and I wonder how we have lived without the knowledge of the Truth.—*Mrs. L. M. G.*



*Chester, Ohio*.—Since I commenced to save money in the Prosperity Bank, I have twice received a raise in my wages, and I am feeling better in every way. I do not crave drink as I used to, and have peace of mind.—*H. P. D.*

*Seattle, Wash.*.—I want to tell you about a wonderful demonstration my son had of the power of the Word, after mailing you our letter on the first of the week with no prospects for anything for him. He had been idle for five months until he was sick mentally and physically. The next Saturday evening, the manager of one of the morning papers here 'phoned him to come out to his home the following day for dinner. My son had been acquainted with him for years, but had never thought of asking him for a position, for he knew nothing about newspaper work. He went to dinner and they kept him there all day. When the friend asked my son what he was doing, he of course told him, nothing, but had been looking for work a long time. Finally Mr. G. said, "You report to the office tomorrow morning. I have a position for you, I know will suit you." My son was so surprised he could not speak. He now has steady work and is making good. This proves to us more and more what wonderful power the Word of Truth has to accomplish results.—*Mrs. C. A. L.*

*San Francisco, Cal.*.—Everything has improved in my affairs. I had always looked on the dark side of life, but now I simply can't, as I am so happy all the time, and I know God has led me to know the Truth.—*Mrs. L. G.*

*White Pine, Mont.*.—I wrote for a Prosperity Bank in December, as I could not see how we were to get through the winter without getting deeper in debt. In two week's time I had two calls for board, and I have my two boarders and can meet my living expenses. I know that my help came from God through your prayers, and I am more thankful than I can express in words.—*Mrs. E. B.*

*Everett, Wash.*.—Some time ago I asked for your help, and have had about ten or twelve boarders nearly all winter, so I have been able to pay all our expenses. We give God all the glory, for I know he sent them to us.—*Mrs. J. F. P.*

*Wakefield, Mass.*.—Almost immediately after I had mailed my letter asking help for my father, and before you could have received the letter, two customers came to his help and paid a very generous portion on their bills. This was a wonderful help and demonstration.—*E. A. G.*

*Helm, Cal.*—My son has his old position back and everything is well with him.—*Mrs. F. R. W.*

*Middletown, Ohio*—On the second day after I posted my letter I rented my house, which I think was a wonderful demonstration.—*V. H.*

*New Haven, Ind.*—I wrote about a week ago, asking for treatments regarding the selling of some property. Everything has been settled and is quite satisfactory.—*Mrs. F. L. S.*

*Putnam, Conn.*—Before my first letter to you asking for prosperity treatments could possibly have reached its destination, I received a payment on a debt long past due. A few days later I found a small sum of money in the house which I had laid away and forgotten.—*Mrs. C. A. P.*

*Calgary, Alberta, Canada*—Yesterday I secured a position, which has great prospects for me.—*H. J. P.*

*Summerfield, Ill.*—Through your prayers for our prosperity we have been greatly benefited. Our business since has made wonderful progress. We daily affirm the Word given. I thank and praise God for what he has done for us.—*O. B.*

*San Francisco, Cal.*—I have received much help through the Prosperity Bank. I have had plenty from unexpected sources for all my needs, in fact, more work than I could handle, and I have been distributing it around among my friends, so you see I am practicing the Law of Giving and Receiving.—*Miss B. E. S.*

*Gorham, N. H.*—Your prayers have most certainly helped me to realize prosperity. I have been situated more comfortably this winter than ever before, and I thank God.—*R. M. S.*

*Denver, Colo.*—My house was rented on the same day that I wrote to you. A letter also came with five dollars in it.—*Mrs. I. H.*

*Chicago, Ill.*—I wrote you some time ago, asking help in selling a certain tract of land. I succeeded in selling the land within the time I told you, and am very thankful.—*Miss E. W.*

*Battle Creek, Mich.*—The last time I asked your prayers, my letter could not have left the postoffice before success came.—*H. G.*

*Detroit, Mich.*—I now have a good position in this place. As soon as I wrote you I felt confident I would get the right place.—*H. S.*

## NOTES FROM THE FIELD

A Center of Truth in Minneapolis, Minn., is under the leadership of Mrs. Anna H. Ray. Rooms have been recently secured in Hotel Radisson on South Seventh Street, where a class in Concentration is held each Wednesday from 3 to 4 p. m. Mrs. Ray may be seen privately on these days from 12 to 3 and from 4 to 6, and at other times by appointment.

A new association for the promotion of spiritual understanding has been formed in Boston, Mass. Public meetings are held Sunday evenings at 8 o'clock in Metaphysical Hall, Huntington Chambers. Lecture followed by debate, closing with musical healing. Clara Haven Wallace, leader.

*Correction*—The Divine Truth Center of Jersey City, N. J., is at 54 Clerk Street, near Myrtle, instead of Clark Street. Susie M. Wallington is speaker, and meetings are held Sundays at 4 p. m., and Thursdays at 8 p. m.

M. Alice Gordon, 1811 South Union Avenue, Los Angeles, Cal., opens her rooms each Tuesday and Friday evenings from 7 to 9, and invites UNITY readers to meet with her for study and mutual benefit.

Henry H. and Emma L. Benson are now in San Francisco, Cal., at Metaphysical Headquarters, 220 Post Street. They will remain here during the Exposition, ministering in healing and teaching.

A new Truth Center had been organized in Cardiff-By-The-Sea, Cal., at the home of Mrs. M. L. Rummell. On the wall of their meeting room they have placed the word "Unity," and the teachings of Practical Christianity will be given in the classes held in this room. Mrs. Rummell's postoffice address is Encinitas, R. F. D. No. 1.

The Unity Center, 10406 Euclid Avenue, Cleveland, Ohio, reports a splendid Easter service, and increasing interest and attendance at all of the meetings of the Center. Mrs. C. B. Lewis is leader. Thursday afternoon at 2 and Thursday evening at 8 are the dates for meetings.

A class in Practical Christianity is being taught in Battle Creek, Mich., by Miss Amy Lee Moffett, of the Unity Center of Kalamazoo, on alternate Thursday afternoons in each month. Time and place were not given in Miss Moffett's letter, but this information may be had by writing her at 211 W. Dutton Street, Kalamazoo, Mich.

A new Center is being started in Los Angeles, Cal., at 1222 Bellevue Avenue, by Estelle Nichols and Dr. Du Barry Hay, Truth teachers and healers. Absent treatments a specialty.



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#### CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

## FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the June UNITY:

### CLASS THOUGHT

June 20 to July 20, 1915

Held daily at 9 p. m.

*The Love of God in Christ Jesus mellows and warms my heart toward every living creature, and through Divine Mercy I am made whole.*

### PROSPERITY THOUGHT

June 20 to July 20, 1915

Held daily at 12 m.

*I am rich in the consciousness of the Divine Law of Love working in my mind and affairs.*

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## TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. F. L. Egy, Box 81, Sprague, Wash.

## TO AUTHORS AND PUBLISHERS

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

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## THE UNITY BULLETIN

The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

## CORRESPONDENCE SCHOOL

*Cohoes, N. Y.*—These lessons are beautiful, full of hope, peace and encouragement, and more necessary than the food we eat.—*H. S. R.*

*London, England*—I have so much enjoyed the study of the first lesson. When I began it I was feeling very bad with influenza, but during my third period of study and meditation I suddenly became aware of how much better I was, and in a few days by carrying on the healing thoughts for myself I was all right again. I felt all the time that the healing first began in my mind, or in Spirit.—*E. M.*

*Cheshire, England*—I am sending you my lesson on Prosperity. The study of it has been a great joy to me. I do so want to make it part of my life. I cannot tell you what a blessing UNITY is to me. It is the greatest spiritual uplift that has ever come into my life.—*S. O. H.*

*Galesburg, Ill.*—I am sending answers to the questions for Lesson Three, Part One. Some of these questions seemed very simple. Others took much thought and hard study on my part, but they all gave me a better understanding of many things. I never before knew or understood about Substance, but now I feel I know, in part anyway, the meaning of the statement, "Faith is the substance of things hoped for." I do get so much help and comfort out of *Weekly Unity*. It is a great help in getting the real understanding of many of the questions on the lessons.—*Mrs. B.*

*Washington, D. C.*—Inclosed are my answers to Lesson Three of the Preparatory Course. As I send in each lesson and become the more grounded in Truth, I am realizing the joy of going on. In putting into practice some of the inspiration that has come to me in the study of this lesson I have not only come into a deeper understanding of the riches of the kingdom within but am demonstrating prosperity without.—*J. J. D.*

*Chicago, Ill.*—It is with a heart full of gratitude that I am sending you my answers to Lesson Two on Healing. I have had some beautiful demonstrations; also my little son and daughter and my husband are realizing the beautiful truths taught in the lesson. Questions 16 and 18 have opened my mind to some ideas that had never occurred to me before, but now I see they are really vital. This lesson is a gold mine that I have just opened and its resources are unfailing.—*C. N.*

*Grass Valley, Cal.*—Inclosed find Lesson Two. I have been a long time on it, but will not count that, for I have enjoyed every bit of it. I just know that I am being filled with new Truth and Life. Every day brings more light, and I feel that I can say, "I am the resurrection and the Life." I have enjoyed the last number of UNITY so much, and can understand what I have read better than ever before.

I was reading over the extracts from letters from those who have been healed, and the first one that held my eye was the one from the young man who was cured of infantile paralysis. I rejoice with him for his freedom because I have had the same appearance, and I know that by my faith in this beautiful Truth I am made whole.—*Miss M. C.*

*Atlanta, Ga.*—Among numerous blessings that my family and I have had since we began thinking along higher lines, is that I have been able to lay aside the habit of smoking. I had been an inveterate smoker for ten or twelve years, at times smoking as many as a dozen cigars a day. On December 2d I decided that smoking was interfering with my development, and without very great effort I put it aside.—*W. A. B.*

*Brandy City, Cal.*—I cannot express in words the constant gratitude I feel for you and your good works. I have gained much from Lesson Three, and I feel that I have overcome a very great deal of error thought in regard to the subject of Prosperity. While it has always been a great pleasure to give, still at the same time the wrong thought of not having enough of the actual "cold, hard cash" to go around, has held me back in many ways. Now I know it is not "cold" nor "hard," for I have warmed it with the love of giving, and it is softened by the white Light of Truth on it. Oh, how rich I am in the abundance of All Good Things! Praise God from whom all blessings flow! I never knew I was so rich before, until I began to count my blessings, and to make use of all the "material on hand." I think you may send me the questions for Lesson Three, although I feel I have only started to enter the abundance of lessons it has in store for me. As we must keep passing on the Good as it comes, so I feel that I must keep passing on to deeper understanding of Truth. One of the blessings that has come to me, as a convenience and help, is a typewriter. It came in a most unexpected way, and I find most of our prayers are answered in that way, for God's way knows no limitations whatsoever.—*M. D. S.*

*Stockton, Cal.*—Lesson Six, Part One, has given me a new hold on life—eternal life. God bless you people for the knowledge you have given to me.—*H. J. L.*

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*Rathdrum, Idaho*—My study of the Truth as given in your literature has changed my life completely. I have bowed down before fear all my life and I see others all around me doing the same thing. I walked with crutches for several years and after getting light on healing was at once healed; where I was the weakest, I now am the strongest. I have had wonderful answers to prayer.—*Mrs. M. C.*

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*Fitchburg, Mass.*—I am always glad to see *Weekly Unity*, as it is a great comfort to me, and one can certainly help others from its pages.—*H. E. J.*

## UNITY LITERATURE

*Los Angeles, Cal.*—Scales that were loosened by reading the book, "Christian Healing," are dropping from my eyes. I was changed into a new person in an instant by a vision, or a sudden illumination, and am daily becoming more conscious of a surer foundation than I knew before.—*T. S.*

*New York, N. Y.*—I get more help and inspiration from Mr. Fillmore's "Christian Healing" than from anything I read.—*Mrs. I. B. A.*

*St. Cloud, Fla.*—A friend has made me a present of the little book, "The New Race and The New Earth." I have read it through eight times. Now I can hope for the time that the world will see a change and recognize the works of God. Everybody ought to read this little book. It is inspired.—*W. L. S.*

*Los Angeles, Cal.*—Your books have been of much encouragement and help to me. Best of all is the *Weekly Unity* coming regularly to cheer and comfort me.—*F. B. P.*

*Denver, Colo.*—I am feeling quite myself again and I went back to work last week. I think no book or magazine can compare with UNITY. The statements of Truth and the demonstrations are wonderful.—*S. H. W.*

*Kansas City, Mo.*—We have been readers of UNITY magazine for several years and have found great help in following its many lessons.—*F. H. F.*

*Chicago, Ill.*—A friend of mine gives me her old copies of UNITY, and what a blessing they are to mankind. My health has returned, and my mind is clear. My other blessings are many.—*E. M.*

*New York, N. Y.*—The change in my affairs for the better is wonderful, and not only this, but I feel such confidence in a successful future. Last week I wrapped up my laundry in two old copies of *Weekly Unity*, thinking as I did so, that if my laundress would read them she would be benefited. Tonight when her son brought back my clothes, he said his mother wished to know if I had any more of those Unity newspapers, as she would like to read them. She saw in them a Truth new to her.—*L. R. D.*

*Wilson Creek, Wis.*—The old sore on my ankle is healing up nicely. I look forward to the arrival of weekly and monthly UNITY as my greatest blessings.—*Mrs. E. G. W.*

*Paris, Texas*—I enjoy UNITY very much, and I have been greatly benefited through it.—*Mrs. A. U.*

*Long Beach, Cal.*—I love to read *Weekly Unity*, and can hardly wait each week to receive it. I have distributed both the weekly and monthly UNITY among my friends and they are delighted with the literature. Mrs. B. says she could not do without the magazines now.—*Mrs. S. A. T.*



## IMPORTANT NOTICE TO SUBSCRIBERS

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- Cal., Alameda*—Home of Truth, cor. Grand St. and Alameda Ave.  
*Los Angeles*—Home of Truth, 1302 West 8th St.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring St.  
*Oakland*—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.  
*Sacramento*—Home of Truth, 1301 P St.  
*San Diego*—House of Blessing, 2109 2d St.; United Truth Students' Reading Room, 315-16 Owl Bldg.  
*San Francisco*—Home of Truth, 1109 Franklin St.; May A. Wiggins, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 220 Post St.  
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## "THEY SHALL NOT HURT NOR DESTROY"

ELLA MILLER CHESHIRE



IN THE day that God created man, he fashioned him with intelligence and brought him forth in perfection, having put into him potentially what is in himself; for he made man to be his son, made him in his own image and likeness.

When he looked upon that first man, to inspect his work and judge its merit, he pronounced him good, very good. Today men look upon man and pronounce him bad, but this will not remain.

Let us look deeply into this matter that concerns all humanity, yea, more, the whole creation, for through man the creation was brought into its present condition and through man all is to be redeemed. "For the earnest expectation of the creation waiteth for the manifestation of the sons of God." "Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

This is man's destiny. "Be ye not deceived, God is not mocked." Man, the crown of creation, the masterpiece of the Almighty, is not a puppet of circumstances, a plaything of chance; a creature born to slay and eat, to live and dance away a few golden days in love; to suffer humiliations, poverty, disease, and at last surrender to death. God's destiny for man is oneness with himself.

Beloved, behold man, made in the image and likeness of the Eternal Father. He stands erect, beauty and purity shining in his face, strength and power speaking in every line of face and figure, his body all aglow with the light of in-

telligence, his voice soft and musical as the murmur of merry waters. In reverence and love he listens; the voice that said, "Let there be light," says to him, "Thou art good, very good, my son."

Lives there today a man in all the world who would not joyfully exchange the uncertain allurements of lust, the fleeting pleasures of the world for the approval of God, for the joy of such a pronouncement? Not one, for God lives in all his creatures. As a man thinketh in his heart, so he is.

The man you see about you is a god in ruins. In ruins, beloved, but a god still. The way back to the Father's house and the consciousness of oneness and perfection is the goal after which man is striving with more earnestness than the world understands. The blessed work of the Holy Spirit for man is manifest in the chaotic conditions about us. "The Spirit maketh intercession for us with groanings which cannot be uttered," and man is responding; all things are being made new; man is surely returning to Eden.

The first step in the path leading to the great highway of Life, wherein man shall walk with God and know his oneness, is Love.

The real Love is broad and kind and humble, godlike, and includes all his creatures from the greatest to the least.

The second step is Obedience. Obedience to the highest and best in you and an earnest desire to express more and more of the Father who is Love. God is in you and his law is written in your inward parts. To thine own self, to God in you be true.

The third step is Forgiveness, forgiveness of self and others.

Forgiveness is very, very important in the great work of redemption, because condemnation binds man to hard, unyielding conditions; forgiveness opens wide the door of Love and Joy, and once again he may tread Eden's hallowed ground.

The godlike man was given dominion over all things; nothing feared him, for Love reigned. The Father took

to him all the animals and all his creations, "and whatsoever Adam called them that was their name." The Father approved all; they were one in Love and Wisdom.

The all-important command was to see Good, always Good, only Good, to know only Good, to think only Good. Hear the command:

"But of the tree of the knowledge of good and evil, thou shalt not eat of it." Why this command? Because seeing double, both good and evil, the good would be lost and evil become manifest, so Infinite Wisdom says, "For in the day that thou eatest thereof thou shalt surely die."

Seeing evil, all manner of evil came upon man through the slow ages, including sickness and poverty, old age and death. His body fashioned in love and made in intelligence, formed in beauty and graced with strength; a wonderful, marvelous combination of intelligence, a self-constructing and self-repairing machine, made to endure forever and express the glory and intelligence of God, became the target of insects, the hiding place of germs, the abode of disease and the prey of death.

Having dominion over all things else, in his desperation and discontent man brought evil to all other creations and it has been mirrored back to him an hundredfold through the ages, for, "The creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." What was his hope, the hope that through things in the without he might find joy and peace or learn the way to Life and wholeness? God so loved man that in the hour of doom he promised him redemption.

Now, man is a triune creature, spirit, soul and body. The carnal mind led him into error; the spirit and body acting together are working out his redemption through the infinite plan of Love. The thoughts he thinks, the words he speaks, bear fruit in the body, and it is sick or well according to the thoughts he thinks and the words he speaks. Thus man, made to be the Son of the Most High, became a poor creature thrown out into the world on his own resources. His own creations outlive him, the years crowd him out of

his own body, the lameness of age halts him, the hindrances of circumstances defeat his high purposes—behold, the master has become the minion.

Pain is the penalty of disobedience, death the wages of sin. The law is, "As a man sows, so shall he reap." "Whatsoever a man soweth, that shall he reap." God has set the law; he is the same yesterday, today and forever, "without variableness, neither shadow of turning." So long as man gives pain, so long as he sows death, so long will he suffer pain, so long will he reap death.

It is an easy thing to kill a chicken, to slay a pig. Yet when man does this and thinks with pleasing anticipation of the feast he is making, Pain moves with him and Death walks beside him. His body must suffer the same pangs, the same fright, the same horror he has inflicted.

Are you willing to buy meat with pain, to pay for the feast of venison with your life? Can the fleshpots pay you for death? This is the price its devotees must pay; there is no escape.

The vulture appears to be as healthy as the squirrel, but nobody feeds him, nobody cares for him. He gets what he can to eat and everybody passes around the other way. His diet saves him from slaughter, however.

The lion is apparently as healthy as the loving cow, but no mother milks the lioness for her baby's meal; no shepherd's helper feeds her while the shepherd holds the motherless lamb to her teats for milk; but neither is she killed for beef, only her skin is considered worth while.

The leopard may be as healthy as the elephant, but no man feeds and trains him for daily use in the busy work of the world. We walk on his skin in the luxurious homes of the rich or some pioneer hunter's cabin.

Why this difference? The mental attitude of the animal. The lion, the leopard, and other meat-eating beasts live for themselves alone. They prey upon other creatures weaker or less agile and eat them. This makes them a menace to all creation, man included.

So, we see there is a direct relation between the thought

one thinks and the food one eats; between an animal's diet and his relation to his fellow-beings. The selfish animal that slays to eat performs no useful service in the world about him. The meat-eater lives to eat, to satisfy his selfish appetites, and is a destroyer, a menace.

The kind animals that serve a helpful purpose in the world eat no meat; they do no slaying. They are providers, constructors.

The elephant that does the work of many men in different parts of the world, thereby adding millions of dollars to the commerce of the nations, and is veritably a moving hill in strength and tirelessness, eats no meat. He would not kill a mouse, but could be led around the world with a bale of hay or a bag of peanuts.

The dog seems to be an exception to this rule. He is intelligent, kind, loving, docile, patient; serving for the very joy of serving and loving for the gladness of loving. He kills to please his master, he kills to please himself, he kills to eat. He eats like a scavenger, he eats like the ferocious beasts, he eats like man, cooked food. He is an anomaly in nature, so companionable that he is almost human, and is of all creatures the only one to go mad and give his master hydrophobia. Is this because his instincts have been perverted by man?

God made man and God told man what to eat: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

"Be ye not deceived, God is not mocked." Man is God's child, his son; and he is worthy of the high destiny, for God made him so. The Spirit is doing its perfect work, the body is co-operating. Man is waking, the Christ within is rising. Let us understand that the body, with its aches and pains, its contortions and deformities, is playing a great

part in this mighty work of redemption. Spirit and body are working together according to the Eternal Will that makes all things "work together for good to them that love Him."

The carnal mind that led man into sin, which is not subject to God, neither can be, is being cast out, out, out, into the sea of nothingness, and man is free, free from bondage to lust, to appetite and sin, and rising into the glad heights of dominion he hears the voice of the Master saying, "Be of good cheer, I have overcome the world." "Lo, I am with you always, even unto the end of the world." He reenters Eden to dwell under the shadow of the Almighty forever.

Then shall Isaiah's vision become a glad reality, man having freed the creation into the glorious liberty of the children of God:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

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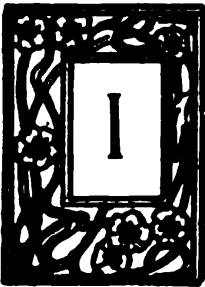
We must learn to sympathize with the animals about us. We must realize that they love life just as we love it; that they are hurt by harshness and threats as we are hurt by them; that they are influenced by our thoughts as we are influenced by the thoughts of one another; that they love kindly treatment and that they appreciate it as we do ourselves; that they love and form attachments just as we do.

—*Ralph Waldo Trine.*



# "THY KINGDOM COME"

SAIDEE GERARD RUTHRAUFF



**I**N THE kingdom of heaven are no slaughter-houses. There are no dead animals in the kingdom of God. It is not the will of God that any creature should be tortured—should be put to death—and for what? To satisfy the lust of the flesh! To satisfy? Ah no! the lust of the flesh is never satisfied! Assuaged, perhaps; satisfied never!

They who eat of flesh, eat of death. They sow seeds of death every time a creature is killed that they may partake of its corpse.

Do we pray, "Thy kingdom come; thy will be done!" and then go to the butchershop and order "a nice tender steak, and eight English mutton-chops"?

We can't drag a shambles into the kingdom of God, nor is his will done when we eat of his murdered creatures.

"Nothing that entereth into the mouth of the man defileth the man." You quote Jesus. I, too, in times past, have hidden behind those very words, that I might smack my lips in comfort over the "feshpots of Egypt."

The poor, innocent flesh of a slain lamb cannot defile a man any more than can the flesh of his guileless baby or well-beloved great-grandfather. But the evil thoughts that proceed out of the heart, these defile the man. The lust of the flesh that he allows to overcome him to the extent that he is willing that living things shall suffer and be killed, that with their dead flesh he may strive to silence the selfish, cruel clamoring of his own—this defileth the man.

"Out of the heart proceed murders." Every time that a creature is killed for food, a murder is committed in heart—in the heart of each one who partakes of it—in every heart that sanctions the act by eating of any flesh whatever—this defileth the man!

"For out of the heart proceed thefts." Every time a

creature is slain a theft is committed. Its life is stolen from it. Everyone who eats flesh, eats the witness against himself, of theft. This defileth the man.

So you see that every time a creature's flesh "entereth into the mouth of man," cruelty, selfishness, theft, murder, the lust of the flesh, mercilessness, "proceed out of the heart of man"—this defileth the man.

Flesh-eating can never be the will of God, for it is a cruel thing; it entails untold suffering, and it is written, "Be ye merciful, for I am merciful."

Flesh-eating people are depriving other human beings of happiness—are keeping others out of the kingdom of heaven, for there are those whose hearts will not allow them to know perfect happiness so long as creatures are slain for food.

"Blessed are the merciful, for they shall obtain mercy," said Jesus.

Blessed are the merciful, for they, indeed, eat of true satisfaction—they are truly filled though they eat but a piece of bread—they are filled with gladness, with thankfulness that their food has caused no creature suffering. They are filled with happiness that for the maintenance of life and health, the death of an animal is all unnecessary. They are glad, glad, glad that "it is not the will of the Father that one of these little ones should suffer," that the flesh of the "little brothers" was never intended to be eaten.

The simplest food, eaten with such a realization, seems to be transmuted into some glorious substance—a substance that feeds—that satisfies and imparts of its own gladness to every cell of the body until our whole Being is singing a *Te Deum*—is praising God that there is only life, life, life in all the universe, and love unselfish, infinite for every living thing.

Blessed are the merciful, for their hearts go out to all creatures and in every manifestation of life they see the incarnation of God. They see their own life; they change places with the creature, and give thanks that they do not demand of it its life.

"Better a dinner of herbs where love is" than tables groaning beneath the weight of murdered things—corpses, "fearfully and wonderfully" prepared for man's intaking.

Ah! truly blessed are the merciful, the compassionate, who would not have a creature suffer in all the world. What need have they to eat of dead things? Their meat is to do the will of the Father; the flesh they eat is Living Flesh—the flesh of Jesus Christ. Then, indeed, do they partake of Substance, for they make his words their food. They live by every word that proceedeth out of the mouth of God. "I found thy words and I did eat them." Living words, living substance in which no thought of death can enter. Ah! then we feed the body with what is worth while, when we feed it with the word of God—the word of Life, of Youth, of Health, of Beauty.

"Blessed are the merciful, for they shall obtain mercy."

Blessed are the merciful, for the kingdom of God is come nigh unto them.

## JUSTICE

The same Power formed the sparrow  
That fashioned man, the king;  
The God of the whole gave a living soul  
To furred and feathered thing.

And I am my brother's keeper,  
And I will fight his fight;  
And speak the word for beast and bird  
Till the world shall set things right.

—*Ella Wheeler Wilcox.*

A clergyman was once asked to a farmhouse for the traditional dinner. Some time during the evening he overheard one of the children of the house talking to a brood of chickens crying outside the door. "Poor wee things," she mourned; "poor wee things! The minister ate your mother!"—*The Wellspring.*

## VEGETARIANS ON THE ROAD

HARRIET U. ANDREWS



ONE OF the silliest arguments against vegetarianism that I have ever heard is that of the folks who say,

"Why, what would you do if you had to live at the North Pole? And what would the Esquimaux do without meat?"

To this incomparable fatuity—for what have we who live in the country and cities of these states to do with Esquimaux or the North Pole?—my favorite reply is,

"The reindeer manage to live, and they are stronger than the men who eat fish oil and blubber."

Of course, this answer is set down by the cavilers as a mere vegetarian frivolity, and it occurs to me that, were a practical discussion of the subject in order right now, I might submit certain of my own recent experiences as a sort of suggestion as to what vegetarians *might* do at the North Pole—and elsewhere. With two other vegetarians, I have lived, during a great part of the winter, a life not so very far removed from that of the Esquimaux, at least in the matter of cold and hardship, and we have been in situations where vegetable food was so difficult to obtain that our diet often approached, if not that of arctic regions, at least that point of asceticism which banishes from the table everything that attracts the eye or lures the palate. We have been, in fact, for days at a time, only a step or two above the reindeer.

When we three, Elizabeth and O. F. and myself started from Kansas City the first of November to walk to California, a good many people thought we were the prize idiots, and those of our friends who were not in sympathy with our vegetarian proclivities said we would have trouble living up to our "notions." I remember that, some time before we left, we met a couple of champion long distance walkers, who said,

"There's one thing you want to be sure and take along, and that's plenty of condensed milk, for you won't always be able to buy milk and cream on the road." And they were utterly confounded when we told them that we never used milk, and, of course, like many others, they wondered "how we could get along."

Well, we have got along. We have walked six hundred miles across parts of three states. We have tramped in the face of rain and snow and biting prairie winds. We have slept in a little seven by nine tent. We have camped in wet and snowy woods and on cold and windy plains. We have carried on the manifold occupations that a primitive mode of life requires. O. F., the man of the family, who has been a vegetarian for more than twenty years, and Mable, the ax, who has been a vegetarian all her life, have chopped down whole forests of trees for our camp fires. We have all lugged water incredible distances. We have put up and taken down a tent, packed and unpacked a wagon, rolled and unrolled mountainous bundles of bed-clothes. Elizabeth, who is camp cook in ordinary, has, after walking twenty miles and helping to fix camp, made us a perfectly beautiful meal out of nothing but half a dozen potatoes, a can of tomatoes and an onion. And we have not only survived, but have remained throughout, consistently healthy, happy and strong.

We camp frequently by the side of public roads, and oftentimes on farms, and we so nearly always have visitors at mealtimes that we have come to expect them as a matter of course. Farmers' wives come and sit by us, watching, in naive wonder, Elizabeth's simple preparations for a meal. Farmers shake their heads over our peculiarities, wonder how we can live and walk without meat, and go away in a kind of daze when O. F. opens his vials of argument and tells them that all eating is a mental habit and that if we were strong enough spiritually we should not need to eat at all. Pretty nearly everybody thinks it is strange that we can maintain a perambulatory state of life across the country on the food that we use.

The superstitious idea that vegetarians cannot endure heavy labor is brought before us again and again by the people we meet. Most persons insist on clinging to the delusion that a cannibalistic diet is strength producing. They always remind me of Louisa May Alcott, who, a little skeptic at five, was entirely out of sympathy with her father's enforcement of a vegetal diet upon his family. Louisa had to do her share, even then, of the household labor, and on one occasion a visitor came upon her and one of her sisters staggering into the house with great arm loads of wood. The stranger remarked upon the amount they could carry.

"Yes," said the little Louisa. "Pwetty good for vegetables."

"Pretty good for vegetarians," is the highest compliment many persons know how to bestow upon us for our achievements in the way of work and walking. Yet we can outwalk the brawniest six-footer that ever rode across the country in a prairie schooner, and we are rested far more quickly after a twenty-mile tramp than anyone stimulated by flesh food could possibly be. This statement is not made in a spirit of boasting. It is simply a matter of fact.

"But I couldn't get along without meat. I just have to have it twice a day," is the remark frequently made to us. People who "simply have to have" things had better not start on a walking trip. Of course, there have been times when flesh food would have been the easiest for us to obtain. If O. F. had been willing to trap a rabbit or shoot a squirrel or a duck, or if Elizabeth had yielded to the blandishments of a side of bacon in a country store window, we should not have been compelled, as we were once or twice, to make a meal off of corn cakes and brown sugar syrup; but the corn cakes satisfied our healthy out-door appetites, and certainly supplied us with abundant energy to go ahead fifteen miles or more. Once we walked fourteen miles through a prairie snowstorm, with only a classic luncheon of one cold pancake for the three of us. But, for the most part, we have fared very much better than people accustomed to the ordinary omnivorous diet.

We can generally buy all the fresh and canned vegetables and fruits we want, in the towns, and carry them in the wagon. (There *was* a time when everything we carried froze!) Excellent canned vegetarian soups are sold almost everywhere. We omit eggs, milk, butter, tea and coffee. A camp without a coffee pot would not seem like a real camp to some people, but, though we like a cup of chocolate on cold mornings, we do not care to become slaves to the habit of wanting a stimulant before we start the day's work. We like to try experiments. As we walk past field after field of alfalfa, so fluffy and green and fresh and tender, stretching across acre after acre into the dim distance, it strikes us that cattle have a monopoly of a good thing. So O. F. gathers a bunch of it along the road, and we dine on alfalfa greens. Behold, they are very good. O. F. tells a man in the little town near where we are camping that we have eaten alfalfa for dinner, and the news spreads over the town. People come out to look at the funny folks. They find us, perhaps, at supper, a meal as likely as not to consist of dandelion greens this time, and mushrooms that O. F. has found in the woods. They see us eat bread without butter, beans without pork, and scratch their heads over us, without, if they are wise, attempting to argue.

Remarks Thoreau: "One farmer says to me, 'You cannot live on vegetable food solely, for it furnishes nothing to make bones with;' and so he religiously devotes a part of his day to supplying his system with the raw material of bones; walking all the while he talks behind his oxen, which, with vegetable-made bones, jerk him and his lumbering plough along in spite of every obstacle."

I have brought the typewriter out under the trees by the tent door. There stands before me, leaning against a big cedar, a man fifty years old, who has seldom tasted flesh food. A native of Zurich, Switzerland, he is now farming, in a kind of desultory, but most effective way, in Kansas. He makes a living from two acres, lives alone, plays the violin for hours at a time and sings to himself in German, studying astronomy at night when the good village folk are

abed. He takes no animal life, carries raisins in his pocket to chew instead of tobacco, and makes pets of two little mules, who follow him about like children. For these astonishing idiosyncracies, he is called insane by the townspeople, who regard him as a kind of freak. Yet as he stands there he has mentioned in his conversation Victor Hugo, Helena Blavatsky, the Yogi philosophers, Goethe, Shelley and Daniel, with all of whom he seems to have an intimate and promising acquaintance, and he has quoted passages from Schiller and Tom Moore. He is eating a handful of raisins, which he says are his breakfast. His supper last night consisted of half a dozen bananas, and he remarks that he has not cooked anything for a week. He is six feet tall, and makes a striking figure on a horse. Just now he vaulted over a four-foot fence and lifted from his wagon, without the slightest effort, a bale of hay weighing a hundred pounds. He can beat almost any boy in town running a race. He has been telling me that he expects to make five hundred dollars an acre from his strawberries this summer. And his fellow-townsmen say he is insane.

As we have been walking, spring has come with almost violent suddenness to meet us. The trees have burst into full leaf. Birds are passionately happy at their nesting. Robins are feeding their little ones, prairie horned larks are teaching their young to fly, and doves are sitting on their white eggs in their flimsy little homes. Baby squirrels are making their first runs up and down the trunks of trees. The whole world is blossoming, sweet scented, fresh and new. Everything speaks of life, new life, old life, continual life, life everlasting!

"Aren't you tired standing up?" Elizabeth asked Hans just now.

"Why should I be tired?" asked the big Swiss calmly. "I'm standing against a live tree."

Life! Life! Life! Let us have as much life as we can! Not any of us are a tenth part as alive as we might be. Let us stretch out the arms of our spirit to all the life that we see, embrace it, make it a part of ourselves, make our-



selves more alive and a part of all life. Let us love all things that are alive and let them live. Let us make this business of eating a business of putting life, not death, into our bodies. The best food in the world, the food of life and health and strength, drops freely from the trees at our feet. Let us partake of it and really live!

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## CARING FOR ANIMALS MAKES US BETTER MEN

Among the many movements of our time there is none of which the value is less appreciated than that of animal protection. Whoever has watched animals closely and impartially must be convinced that they stand in a much nearer spiritual relation to us than the majority of people suspect. Not only on account of the animals themselves is their protection urgently necessary, but also as a means to raise the whole human moral outlook and the conduct of life.

It is extremely foolish to neglect their protection on the ground that the welfare of men is more necessary than that of animals.

The care of animals is not at all antagonistic to the care of men, but is, on the contrary, the noblest way of helping mankind; it saves men from sinking into brutality.

We at once open to men a source of the highest enjoyment when we awaken in them an understanding of the soul life in animals.

He who can hear the song of a bird unmoved and without rapture, and who cannot discover in it the wealth of love which constrains the little songster to pour forth his melody; he who does not delight in the boisterous jubilation with which the dog greets his human friends, in the faithful eyes of animals so full of expression, in the beauty and interest of their ways and actions; he who does not love to watch the free unfolding of their undeveloped natures—to him are wanting a joyous and a refining moral influence. Such a person is indeed incapable of a right perception of natural feeling.—*The Zurcher Blatter*.

## DIETETICS AND METAPHYSICS

H. T. WIEGEL

*"Come, let us reason together."*

**D**ID God create the animals which man selects for food, to be slaughtered and devoured for the purpose of satisfying hunger and for body growing and building material? Do the animals themselves desire to live? Do they not show, by their endeavors to escape injury and death, that they love life, health and wholeness the same as man? If we see an animal struggling to save its life, what characteristics are we displaying if we ignore its pleading eyes and its struggles? Are we showing the love, mercy and compassion of the Christ Mind? Have we the courage to do our own killing? Is it right to employ others to do it for us? Is it right to make butchers and slaughterers of those who were in the beginning called by the Creator himself, godlike?

It is not our purpose to antagonize or to wound anyone's feelings, but to calmly consider this all-important question and get at the truth of the matter. A fair-minded person would welcome the opportunity to consider it in all of its phases in a dispassionate manner, for it would be unwise for one to stubbornly shut his ears to the logic of Truth.

In seeking a metaphysical basis for healing we go back to the Divine Mind, the beginning, and claim the Truth of our Being, which is that man is made in God's image and likeness.

Now, if we go back to the beginning for a basis of true thinking, why not go back to the beginning and find out what kind of diet goes with true thinking? We read in Gen. 1: 29, 30: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every

beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so."

This then is the ideal meat, the ideal diet for all of those who return to the beginning and affirm themselves what God proclaimed them to be, his own image and likeness. Ideal metaphysics and ideal dietetics should go hand in hand.

Let us go a step farther in our consideration of this subject. The thought in the mind of the thinker is the cause of all that manifests in his life, either for good or evil. All sickness, sorrow, suffering, discord and poverty are caused by thinking. But there are other things, which are causes, seemingly separate and apart from actual thought, and yet they are the product of thought, and a manifestation of a form of thought, namely, eating and drinking. We find that before we do anything we must think, we must choose. We cannot do anything without choosing. If we are hungry we choose what foods we desire to eat. If we are thirsty we choose what we shall drink. Our choosing in these matters will be either wise or unwise, determined or drifting. Some, in endeavoring to quench thirst, choose all manner of stimulating concoctions which are more or less demoralizing or degrading. But the wise choose clear, fresh, sparkling water, God's free gift to man. In eating, some choose the cooked flesh and blood of the animal creation as the main article of diet, while the wise eliminate all flesh foods.

Jesus is often quoted: "Take no thought for your life, what ye shall eat, or what ye shall drink." It is very apparent that the statement, "Take no thought," is a mis-translation. Even the flesh-eaters themselves take thought and make choice before eating.

The revised version of this quotation reads, "*Be not anxious* for your life, what ye shall eat, or what ye shall drink," because "your heavenly Father knoweth that ye have need of all these things."

We can accept this translation without hesitancy, because it stands the test of good, sound reason and logic. It

seems to us very plain that Jesus meant to convey the idea that we should not be anxious over the material things, but that the most important of all is getting a right spirit or state of mind. If we have this, all that we have need of shall be added unto us, without any striving or strenuous effort on our part.

Those who are seeking the material first are involved in the strenuous and striving, scheming and plotting characteristics, and the final consequence is that they have neither the spiritual nor the material. Hence, it is plain that Jesus said, "Be not anxious" about material things, and "Take no thought" concerning them.

There is a great difference between harmonious thinking and anxious thinking. Perhaps if it were to read, "Take no anxious thought about what ye shall eat, or what ye shall drink, but take *wise thought* concerning them," there would not be the possibility of so much misunderstanding concerning this text.

We find that in taking not anxious, but wise thought concerning what we shall eat and what we shall drink, we are substantially aided in our quest for a right spirit or state of mind.

Paul is quoted as saying, "Whatsoever is set before you, eat, asking no question for conscience' sake." From this injunction read by itself, independent of its context, we would conclude that Paul was not a good guide in table manners, for if we were invited to partake of a meal with a cannibal chieftain and were offered cooked human flesh for food, we would more than likely take serious thought before beginning the meal.

The foregoing quotation does not harmonize with other statements Paul made in regard to dietetics, two of which read, "Be not among wine bibbers and riotous eaters of flesh," and "If eating meat or drinking wine causeth my brother to stumble, I *will not* eat meat nor drink wine while the world standeth." If Paul were to follow this instruction, he would not eat that which was set before him, asking no question for conscience' sake.

We all love to live. No one in a normal state of mind desires to die. Everyone in a normal state of mind strives his utmost to avoid death. As we love life and desire to live, we also observe that every living thing that has conscious life loves to live, and will do all in its power to escape death. But as we have stated on other occasions, the right of self-defense is denied the animal creation. It has submitted to slaughter and butchery without any resort to plead its case of a right to live. The race has not only been inconsiderate of the dumb, defenseless portion of creation, but has been positively merciless.

Let us live! And as we are living let us develop the spirit of Divine Love and let live. Let us strive to be merciful and just with the animals as well as with man.

You may have proven that you do not need beer to quench your thirst, whiskey to stimulate the organs of your body, or wine to help digest your food. You can just as easily, and perhaps easier, demonstrate your ability to get along much better by overcoming the carnivorous habit. I have done these things, and because I have done it I know everyone can do it. It is all in making up your mind to do it. It is all in determining that you are master, and not sense appetite. In the beginning God made man and gave him dominion, but man, in his weakness, has reversed the power and let sense have dominion over him. He has become as impotent as a babe in the arms of a giant, instead of proclaiming his strength, power and authority through his own God nature.

You will find, as you go on in your conquests of the Adam or flesh man, that you will not only choose better foods, a more humane diet, but that you will require less food than you formerly did. You will often find greater satisfaction and joy over a bowl of soup than you used to over a table laden with a bountiful supply of all kinds of foods.

We have lived on a humane diet for a number of years, and we find ourselves richly rewarded. Our children do not know the taste of meat, and they are plump, rosy-

cheeked, bright-eyed, happy, healthy, vigorous and strong. As a family, we have all thrived on the vegetarian diet, hence are enthusiastic over it. We have proven the fallacy of the statement that we need meat or strong drink to keep our bodies vigorous and strong. A lady who had heard of our vegetarian ideas thought us somewhat queer. But one day she saw our children. The next time she met Mrs. Wiegel, she apologized for the opinion she had held concerning us, and said she had changed her mind entirely since seeing the children. She evidently had expected them to be puny looking and half starved. We have found that it pays richly to take thought concerning food and drink.

I generally explain, when sitting at a table laden with meat and strong drink, that my body has for so long a time been educated away from those things that it would not agree with me to indulge, and I am always excused, without giving offense. One time my family was invited to supper at the home of a well-known doctor. I came to his home after finishing a day's work. As I ascended the stairs I found the doctor at the top, waiting to greet me. He placed both hands on my shoulders, looked me right in the eye and seemed incredulous as he asked, "Do you mean to tell me you never eat meat, never have it in the house, and never give it to the children?" I assured him that we could answer "Yes" to all of these questions. Then he exclaimed, "Well, you are the first practical vegetarians I have ever met, and you surely are a healthy-looking family."

This experience was sort of an eye-opener to him. However, his love for the taste of meat prevented him from giving it up as an article of diet.

This doctor has a fine young son about twelve years of age who became afflicted with bladder trouble. He did not respond to his father's treatment, so they took him to a specialist. The specialist told them to never let him eat meat, and from that time on the boy was freed from the bladder trouble. One evening, however, they had such a nice juicy steak for supper that the doctor told his wife he could not enjoy his meal unless the boy had some of the

nice steak. The boy did not care for nor want it, but it was "so good" that the doctor insisted he must have some. That very same night the bladder trouble returned, and the lesson is so obvious that it never again need be repeated.

Live and love and let live. Take wise thought, loving thought, humane thought as to what you shall eat, but be not anxious over the supply, "for your heavenly Father knoweth ye have need of all these things."

## MARSH ISLAND

(Through the generosity of Mrs. Russell Sage, Marsh Island has been dedicated as a permanent home for the birds.)

There's a gleam of breast and a sweep of wing  
Unchallenged by stone or gun,  
There's a burst of unchecked caroling  
Where peace and joy are one.

There's a safe retreat after weary flight  
From chill of the northern zone,  
And comfort there for the widowed sprite  
Winging its way alone.

There's hope in the heart of the mother bird  
For the birdlings 'neath her breast,  
As boughs by gentle breezes stirred  
Murmur of love and rest.

There's hope for all from that sunny shore,  
That isle of the southern sea,  
A shaft of light that shall evermore  
A gleam through darkness be.

Of a waking love for all living things,  
Of justice free and wide,  
The message borne upon their wings  
Shall spread on every side.

—Mary Bailey, in *"Our Dumb Animals."*

## PLUTARCH'S MORALS OF EATING OF FLESH



**Y**OU asked me then for what reason it was that Pythagoras abstained from eating flesh. I for my part do much admire in what humor, with what soul or reason, the first man with his mouth touched slaughter, and reached to his lips the flesh of a dead animal, and having set before people courses of ghastly corpses and ghosts, could give those parts the names of meat and victuals, that but a little before lowed, cried, moved and saw; how his sight could endure the blood of slaughtered, flayed and mangled bodies; how his smell could bear their scent; and how the very nastiness happened not to offend the taste, while it chewed the sores of others, and participated of the saps and juices of deadly wounds.

"Crept the raw hides, and with a bellowing sound,  
Roared the dead limbs; the burning entrails groaned."

This indeed is but a fiction and fancy; but the fare itself is truly monstrous and prodigious—that a man should have a stomach to creatures while they yet bellow, and that he should be giving directions which of things yet alive and speaking is fittest to make food of, and ordering the several manners of the seasoning and dressing them and serving them up to tables. You ought rather, in my opinion, to have inquired who first begun this practice, than who of late times left it off.

And truly, as for those people who first ventured upon eating of flesh, it is very probable that the whole reason of their so doing was scarcity and want of other food. But whence is it that a certain ravenousness and frenzy drives you in these happy days to pollute yourself with blood, since you have such an abundance of things necessary for your subsistence? Why do you belie the earth as unable to maintain you? Are you not ashamed to mix tame fruits with



blood and slaughter? You are indeed wont to call serpents, leopards and lions savage creatures; but yet yourselves are defiled with blood, and come nothing behind them in cruelty.

For we eat not lions and wolves by way of revenge; but we let those go, and catch the harmless and tame sort, and such as have neither stings nor teeth to bite with, and slay them; which, so may Jove help us, Nature seems to us to have produced for their beauty and comeliness only. But we are nothing put out of countenance, either by the beautiful gayety of the colors, or by the charmingness of the musical voices, or by the rare sagacity of the intellects, or by the cleanliness and neatness of diet, or by the rare discretion and prudence of these poor unfortunate animals; but for the sake of some little mouthful of flesh, we deprive a soul of the sun and light, and of that proportion of life and time it had been born into the world to enjoy. And then we fancy that the voices it utters and screams forth to us are nothing else but certain inarticulate sounds and noises, and not the several deprecations, entreaties and pleadings of each of them. Well, then, we understand that that sort of men are used to saying that in eating flesh they follow the conduct and direction of Nature.

But if you will contend that yourself was born to an inclination to such food as you have now a mind to eat, *do you then yourself kill what you would eat. But do it yourself, without the help of a chopping knife, mallet or axe*, as wolves, bears and lions do, who kill and eat at once. Rend an ox with thy teeth, worry a hog with thy mouth, tear a hare or a lamb in pieces, and fall on and eat it alive as they do. But if thou hadst rather stay until what thou eatest is become dead, and if thou art loath to force a soul out of its body, why then dost thou against Nature eat an animate thing? Nay, there is nobody that is willing to eat even a lifeless and a dead thing as it is; but they boil it and roast it and alter it by fire and medicines, as it were, changing and quenching the slaughtered gore with thousands of sweet sauces, that the palate being thereby deceived may admit of such uncouth fare. But we are grown so wanton in our

bloody luxury, that we have bestowed upon flesh the name of "meat," and then require another seasoning to this same flesh, mixing oil, wine, honey, pickle and vinegar, with Syrian and Arabian spices, as though we really meant to embalm it after its decease.

Moreover, these same flesh-eatings not only are preternatural to men's bodies, but also by clogging and cloying them, they render their very minds and intellects gross. For it is well known to most, that wine and much flesh-eating make the body indeed strong and lusty, but the mind weak and feeble. And, that I may not offend the wrestlers, I will make use of examples out of my own country. The Athenians are wont to call us Boeotians "gross, senseless and stupid fellows," for no other reason but our over-much eating; and Pindar calls us also "hogs," for the same reason.

When we behold the sun through the humid air and a great quantity of gross indigested vapors, we see it not clear and bright, but obscure and cloudy, and with glimmering beams. Just so in a muddy and clogged body, that is swagged down with heavy and unnatural nourishments; it must needs happen that the gayety and splendor of the mind be confused and dulled, and that it ramble and roll after little and scarce discernible objects, since it wants clearness and vigor for higher things.

It is indeed a hard and difficult task to undertake (as Cato once said), to dispute with men's bellies, that have no ears; since most have already drunk that draught of custom, which is like that of Circe, "Of groans and frauds and sorcery replete."

And it is not an easy task to pull out the hooks of flesh-eating from the jaws of such as have gorged themselves with luxury and are (as it were) nailed down with it. It would indeed be a good action, if as the Egyptians draw out the stomach of a dead body, and cut it open and expose it to the sun, as the only cause of all its evil actions, so we could, by cutting out our gluttony and blood shedding, purify and cleanse our lives. For the stomach itself is not guilty of bloodshed, but it is involuntarily polluted by our in-

temperance. But if this may not be, and we are ashamed by reason of custom to live unblamably, let us at least sin with discretion. If we must eat flesh, let it be for hunger and not wantonness. If we must kill an animal, let us do it with sorrow and pity, and not abusing and tormenting it. Not for nourishment or want or any necessity, but for mere gluttony, wantonness and expensiveness, do they make a pleasure of villainy. For the senses, when they once quit their natural measures, sympathize with each other in their distempers, and are enticed by each other to the same consent and intemperance. The beginning of a vicious diet is presently followed by all sorts of luxury and expensiveness.

And what meal is not expensive? That for which no animal is put to death! Shall we reckon a soul to be small expense? I will say perhaps of a mother, or a father, or of some friend, or child, as Empedocles did; but one participating of feeling, of seeing, of hearing, of imagination and of intellection which each animal hath received from Nature for the acquiring of what is agreeable to it, and the avoiding what is disagreeable. Who then were the first authors of this opinion, that we owe no justice to dumb animals?

"Who first beat out accursed steel,  
And made the laboring ox a knife to feel?"

In the very same manner oppressors and tyrants begin first to shed blood. For example, the first man that the Athenians ever put to death was one of the basest of all knaves, whom although deserving of death; after him they put to death a second and a third. After this, being now accustomed to blood, they patiently saw Niceratus the son of Nicias, and their own general Theremenes, and Polemarchus, the philosopher, suffer death. Even so, in the beginning, some wild and mischievous beast was killed and eaten, and then some little bird or fish was entrapped. And the love of slaughter, being first experimented and exercised in these, at last passed even to the laboring ox, and the sheep that clothes us, and to the poor cock that keeps the house; until by little and little, unsatiableness being strengthened by

use, *men came to the slaughter of men, to bloodshed and wars.*

This thing should be sufficient to change and reclaim men, *that it is a savage and intemperate habit, that it brings sickness and heaviness upon the body, and that it inclines the mind the more brutishly to bloodshed and destruction.* We have accustomed ourselves neither to entertain a guest nor keep a wedding nor to treat our friends without blood and slaughter.

Neither hatred nor wrath nor any revenge nor fear for ourselves carries us to the slaughter of a beast, but the poor sacrifice stands with an inclined neck to satisfy thy lust and pleasure.

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### BE MERCIFUL

Guiltless of offense, God's creatures range the air,  
Or take their pastime in the spacious field.  
There they are privileged; and he that hunts  
Or harms them there is guilty of a wrong,  
Disturbs the economy of Nature's realm,  
Who, when she formed, designed them an abode.  
They are all—the meanest things that are—  
As free to live, and to enjoy that life,  
As God was free to form them at the first,  
Who, in his sovereign wisdom, made them all.  
Ye, therefore, who love mercy, teach your sons  
To love it too. —Cowper.

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I do not believe in eating meat. At one time I ate it as most people do, but after a couple of seasons' living on a private car, side-tracked in stations where the mournful sound of cattle huddled together like sardines, came to my ear, and the sight of hundreds of them suffering for food and water, and the knowledge that they had to travel hundreds of miles in this condition without rest or nourishment—disgusted me, and I have found myself better in health and strength since I gave it up.—*Lillian Russell.*

## FROM PEOPLE WHO THINK

From the moral side there is no argument in defense of our flesh-eating habits. Unless we are ourselves as hypocrites we had better give up at once our foolish talk and Christian prayers about gentleness and love while we lay blood-stained hands and ravenous lips upon God's creatures. We cannot be spiritual beings and beasts of prey at the same time.—*Rev. R. J. Porteous.*

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It is not a question of palate, of custom, of expediency, but of *right*. As a Christian minister I have had to make my decision. My palate was on the side of custom; my intellect argued for the expedient; but my higher reason and conscience left me no alternative. Our Lord came to give life, and we do not follow him by taking life. So I was compelled, against myself, to eschew carnivorousness.—*Rev. J. Tyssul Davies.*

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Butchery will go, as certainly as slavery, war, drunkenness are going. And the chief agent in effecting its abolition will be the spirit of Christ.—*Rev. Walter Walsh, in "Humanitarian Philosophy."*

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For the higher civilization the barbecue has become an impossibility. The Sir Isaac Newtons, Benjamin Franklins, Miltons, Spinozas, the metaphysicians, the mystics, and the higher order of philanthropists will continue to eat those foods that are freshly chemicalized by the sun's rays. Professor Tyndall says: "The formation of a vegetable is a process of winding up; that of an animal is a process of running down." The Pythagorean "menu" contains all the essentials of vitality taken directly from Nature's breast; while it eliminates many of the dangers of artificial stimulation and inflammation that are present in the feverish flesh from the slaughter-house. The twentieth century, with its high ideals, its thoughtfulness for the weak, its humanity toward sentient animals, and its horror of the degraded

army of butchers, cannot afford a diet that is not conducive to its greatest refinement—perfect physical, mental and spiritual health.—*R. G. Abbott, in "Metaphysical Magazine."*

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How any one who has looked into the beautiful eyes of a so-called "dumb brute" can ever again eat of the flesh of one of these sentient life-loving creatures, is beyond comprehension, and yet today in this age of enlightenment there are people who profess to think these lovely animals—these beautiful manifestations of God's love—were "put here" for that purpose.—*Nellie H. Dunning, in "Humanitarian Philosophy."*

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It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. I know how much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer.—*Sir Henry Thompson, M. D.*

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All the bloodshed caused by the war-like disposition of Napoleon is as nothing compared to the myriads of persons who have sunk into their graves through a misplaced confidence in the value of beef tea.—*Dr. Milner Fothergill.*

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I cannot help the belief that, as thought and true civilization advance, it will be recognized that to seek pleasure in the hunting of any animal to its death is unworthy of a thinking and humane man. If the humane man can do these things, it must be because he has not yet become a thinking man. If the thinking man can do them, it must be because he is not a humane man.—*"The Cruelty of Sport," by Geo. Greenwood, M. P.*

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Mr. Bramwell Booth, the chief of the Salvation Army, has issued a pronouncement upon the subject of Vegetarianism, in which he speaks very strongly and decidedly in its favor, giving reasons why people should abstain from the eating of flesh. Mr. Booth insists strongly that a vegetarian

diet is necessary to purity, to chastity and to the perfect control of the appetites and passions, which are so often the source of great temptation. He remarks that the growth of flesh-eating among the people is one of the causes of the increase of drunkenness, and that it favors indolence, sleepiness, want of energy, indigestion, constipation and other like miseries and degradation.—*The Humanitarian Philosophy.*

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I have often had occasion to remove cancers of various kinds and varieties, and have invariably said to the patient: "You must adopt a careful vegetarian diet," and I have found that in a large number of these cases, where my advice was heeded, the cancer did not return. The most remarkable case of this kind that I have ever met came to my notice a few years ago. A gentleman who lives in this town had a cancer on his neck for four years. When he discovered it he quit eating meat and continued to adhere closely to a pure food dietary. He soon began to recover; after a time the cancer was reduced to a small growth and finally disappeared and healed up. There is now only a small white scar on the neck where the cancer was, and during the two years that have elapsed since that time, this man has been perfectly well. He believes, and I believe, that this cure was due to a careful adherence to a vegetarian diet. I sent a specimen of this cancer to an eminent professor of pathology in Cornell University and after an examination he pronounced it a case of cancer in its most deadly form. This has proved conclusively, at least to my own satisfaction, that there is a definite relation between meat-eating and cancer.—*Dr. J. H. Kellogg.*

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Self-control means abstinence from hurtful habits and sensual lusts, all of which serve to dissipate the resources of the body and weaken the nerves. Abstinence has the direct effect of increasing brain-power, nerve-control and general physical fitness. Let each one examine himself. Are any hurtful habits cherished—habits which weaken the physique and undermine the constitution; habits which squander money,

waste time and dissipate health? Everyone should make it a rule to protect himself from body- and soul-destroying lusts. Yielding to the dictates of a perverted appetite always weakens the resistive forces of the body, diminishes self-control, and opens the door to further temptation and further fall.—*Dr. A. B. Olsen, in "Good Health."*

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It must be admitted that of the objections urged against vegetarianism, not one can withstand a loyal and scrupulous inquiry. I for my part can affirm that those whom I have known to submit themselves to this regimen have found its result to be improved or restored health, marked addition of strength, and the acquisition by the mind of a clearness, brightness, well-being, such as might follow the release from some secular, loathsome, detestable dungeon. Were the belief one day to become general that man could dispense with animal food, there would ensue not only a great economic revolution, but a moral improvement as well. For we find that the man who abandons the regimen of meat, abandons alcohol also, and to do this is to renounce most of the coarser and more degraded pleasures of life. It is in the passionate craving for these pleasures, in their glamour, and the prejudice they create, that the most formidable obstacle is found to the harmonious development of the race. Detachment therefrom creates noble leisure, a new order of desires, a wish for enjoyment that must of necessity be loftier than the gross satisfactions which have their origin in alcohol.—*Maeterlinck.*

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The ancient Greeks, whose strength was sufficient to wrestle in the Gladiatorial arena, must have had some secret we know not of, for they won their far-famed laurels on a diet of oaten cake and olive oil—almost rivaling our arbo-real ancestors, who, on a menu of fruit and nuts, can break with their hands, unaided, a musket which some of us would find rather heavy to raise from the ground!—*The Open Door.*





This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

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## CORRECT SCRIPTURE QUOTATIONS



**STUDENTS** sometimes ask us to explain Bible texts in which the word "meat" occurs. Those who have been allowing the King James' translation to confuse them in the use of this word find it very helpful to compare the old version with some of the more correct translations. "Meat" generally means food, and is properly translated in the Revised Version and the Emphatic Diaglott. As an instance of this kind we quote Luke 3:11. In the common version it reads: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Careful translators say: "He that hath food, let him do likewise."

In Genesis it is written: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so" (King James' Bible). In these texts the Revised Version and the Leeser Translation both use "food" instead of "meat."

We note here in passing that God gave animals green herbs for food and did not decree that they should kill their own kind and eat the flesh.

I Timothy 4:1, 2, 3, is often quoted against vegetarianism. This passage reads, in the Emphatic Diaglott: "But the Spirit expressly says, that in subsequent seasons, some will apostatize from the faith, giving heed to deceitful spirits, and to teachings of demons; by the hypocrisy of false teachers; whose own conscience has been seared; forbidding marriage, and the use of foods which God created in order to be partaken of with thanksgiving by the believers."

Paul here says that in "subsequent seasons," that is after his time, there should arise a form of religious worship carried on in the name of Jesus Christ, but not in his Spirit. "Where the Spirit of the Lord is there is liberty." The arbitrary dominance of ecclesiastical rulers, which did arise as Paul said it would, is contrary to the Truth as it is in Christ Jesus. Any organization which lays down set rules for abstinence from food and compels any of its people to obey its dictatorial regulations in personal matters, such as marriage and fasting, is violating the Christ liberty.

There are certain principles of Truth that each individual must know for himself, and he must exercise his own free-will in conforming to them. All that any teacher has the right to do is to make plain the principles. The world cannot be made new without a free people. Freedom is gained by refusing to be dominated by old ideas, old customs, inherited appetite, or any assumed authority of man. The Son of God knows no bondage, but is absolutely free through his spiritual understanding.

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### QUESTIONS

*Were the Jews God's chosen people?*

*How may one know whether he has entered the Silence or is merely in his own subconsciousness?*

*What is the difference between desire and wishing, as they relate to spiritual growth?*

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### ANSWERS TO QUESTIONS

*Why do some animals prey upon others?*

In the first chapter of Genesis it is written that man was made lord of creation. He was given dominion "over the fish of the sea, and the fowl of the air, and over every living thing that moveth upon the earth."

The dominion which is to be exercised by the individual is in reality the mastery over all the powers and forces of his own being. Within the man consciousness are all the fish of the sea, fowl of the air and beasts of the field. Adam

did not understand his spiritual birthright of power and authority, and he fell under the dominion of the great forces he should have controlled. However, the power of the divine decree was not entirely eliminated from his mind; he felt the urge to exercise his lordship, but instead of dwelling at the center of his own being, which is the seat of his power, he began to try to rule in the world without.

Conditions in the earth today are evidence that the Adam race failed completely in its effort to prove its lordship. The people of this race, instead of finding their *I Am* dominion in themselves, have ruled, or tried to rule the whole animal creation with force and cruelty. They have killed and destroyed and maimed until the whole groaning creation cries out for mercy and help. "The whole creation groaneth and travaileth in pain together." But "the earnest expectation of the creature waiteth for the manifestation of the sons of God." The Adam race is passing away and the Jesus Christ race of sons of God is coming into manifestation. These sons do not try to dominate anybody or anything. They are taking their Christ dominion and exercising it in love and mercy, and through them the pain and sorrow and suffering of the world will be wiped out. They are learning the law of love and they refuse to interfere with the life, liberty and happiness of any living creature.

The understanding of man's place in creation shows why some animals prey upon others. As lord of the earth, his thoughts and words and acts set the standard for the rest of the created beings. He slays in the most wanton cruelty and then wonders at the savagery of animals. As sons of God become manifest on the earth through spiritual overcoming in Christ, their words and thoughts of love and peace will go out in blessings and in harmonizing power. In this way the promise will be fulfilled: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling

child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

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*Is the Bible record that Jesus ate fish sufficient reason for rejecting vegetarianism?*

There is an old saying that the devil can quote Scripture, and we know by experience that he can. Even Jesus had to meet the temptation of misquoted Scripture, and his followers now need to be on their guard lest the enemy beguile them with his misapplied texts.

The meaning of the word "devil" is adversary. The adversary is the adverse consciousness in men, or as Paul named it, the carnal mind, the mind of the flesh. The carnal mind is enmity against God; it opposes his Truth and violates his Law.

In the fallen state of the Adam race, the carnal mind is the dominant power in the mentality. It controls the functions of the body, producing disorder and discord, and makes all the trouble of every kind that people experience. From this disobedient mind come all murders and every form of cruelty. It rejects everything that makes for righteousness and mercy and justice.

The savior from the mind of the flesh is the Christ Mind, potential in everyone, but demonstrated in its fullness only by Jesus Christ. Through faith in his power to redeem, the way into the righteousness and power and dominion of the Christ Mind is now open to everyone, but each individual must decide whether he will identify himself with the Christ Mind or allow the carnal mind to dominate him.

When the question of vegetarianism is presented to one, he looks at it either from the carnal mind standpoint or from the Christ Mind view. Passages of Scripture alone will not decide the question, because as we know, the carnal mind can quote Scripture to justify itself and sustain its dominating power.

The supposed example of Jesus in eating fish is often given by the adversary as proof sufficient that vegetarianism is wrong. The undisciplined appetite of the carnal mind, in its love for the fleshpots, tries to hide behind the Savior of love and mercy.

We do not believe that the Bible record concerning the eating of fish by Jesus has even the slightest bearing upon the question. In the first place, his acts were of greater import than appears upon the surface. He was the demonstration and fulfillment of the Divine Law of God in man, and all that he did in the outer world was symbolical of deeper things that were going on in his own consciousness.

Fish, with their marvelous power of reproduction, represent ideas of increase, and when Jesus multiplied the loaves and fishes he was illustrating a law of spiritual supply. The eating of fish symbolizes the appropriation by man of Divine Ideas of Substance, and its increase in consciousness.

It was the custom of Jesus to use familiar things for his illustrations, and as the people he worked among were fishermen, it was but natural that fish should figure prominently as illustrations in his teachings. Instead of trying to change the customs of the people, he laid down certain universal principles which would lead the people themselves to change their customs. He knew that mere outward conformity to righteousness did not fulfill the Divine Law which requires man to choose for himself the principles of Truth and work them out in his own life.

One of these principles is Love Universal. From Genesis to Revelation, promises of the reign of Divine Love and peace and mercy in all the earth are made again and again. The prophet Isaiah, in his picture of the glorious reign of Divine Love, says: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The golden age of righteousness and mercy and peace is to come through "the knowledge of the Lord." God is love, and those who know God, love as he loves. They are glad to be humane, and they willingly re-

frain from anything that will cause suffering to any living creature. The adversary's arguments have no weight with them whatever. They want to be merciful, and they are merciful, regardless of what other people do. They know that every cry of pain and every feeling of fear that animals experience is a reproach to man. These overcomers have the satisfaction of the understanding that through obedience to the law of love they are helping to bring into manifestation the kingdom of God upon earth.

On one occasion Jesus said to his disciples, "I have many things to say unto you, but ye cannot bear them now." When he was in Palestine, the race was not ready for the great revolution that was to accompany the ushering in of the new race and the new earth. He taught the great principles of life and love, and for two thousand years they have been working as leaven in the minds and hearts of men. He did not try to explain to them the details of "the restitution of all things." They were not ready to hear; but now the understanding that life and love are to be demonstrated is becoming general, and the Spirit of Truth is awakening men to a knowledge of some of the blessings that the immediate disciples were not able to see when they walked with him. The desire to demonstrate the Love Universal is lifting thousands out of every form of cruelty that selfishness has claimed is necessary to man's well being.

Therefore, in the light of the Truth that God is love, and that Jesus came to make his love manifest in the world, we cannot believe it is his will for men to eat meat, or to do anything else that would cause suffering to the innocent and helpless.

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*Is the generally accepted idea of fasting a correct one?*

Fasting as commonly practiced is nothing more than starvation, and its final results are harmful to the body. The fasting which Jesus taught is a spiritual exercise, intended as a help to overcomers in disciplining and lifting up the forces of Being into their true and spiritual expression.

Fasting should not be limited to the food question. It

does concern the appetite, but not more so than it concerns the other desires of the individual. Desire is in itself pure and good; it is the reaching of the soul for its sustenance and for its freedom to express. Those who are growing up into the consciousness of themselves as sons of God are learning to place the right estimate upon their desires, and endeavoring to express them in the righteousness of Spirit. They understand the laws of Being, and put all their thought force and power into the keeping of the law according to their highest and clearest understanding. They try to eat and drink to the glory of God, instead of eating and drinking in obedience to a perverted appetite. If they find they are overeating, and they leave out a meal now and then, it is that they may take dominion and control of appetite. They accompany the fast with prayer, meditation and affirmations of Truth.

They use their judgment in the selection of foods and do not allow a false taste to direct them in what they shall eat. If their good judgment tells them that fruit is pure and sweet and wholesome, they eat it, even if their badly-educated appetite does not call for it; they know they have the privilege of educating themselves anew. And if their good judgment tells them some of the things they have been in the habit of eating are not fit food for spiritual man, they eliminate those foods entirely. By such fasting they take their Christ dominion and direct in righteousness the desires of the soul instead of allowing themselves to be dominated by false appetite.

Denial and affirmation are the mental terms for fasting and prayer. By word and act the dominion of the sense man is denied and by word and act the Christ dominion is affirmed.

This law of affirmation and denial, or fasting and prayer, applies in overcoming all the lusts of the flesh—sex lust, covetousness, anger, pride, jealousy, or whatever may be the errors that have dominated the will and good judgment of the individual.



# THE TWINS: EATING AND DRINKING

CHARLES FILLMORE



GOOD reasons for a vegetarian diet are many, and those who look into the matter have abundance of logic and sound sense arguments to sustain them in advocating the total exclusion of animal products as food.

In discussing this question the humanitarian consideration should have first place, because it is farthest removed from selfishness; then follows the moral effect upon those who do the killing of animals; next the consideration of the various diseases that even doctors admit are caused by meat eating. All these points have been thoroughly handled by various writers in this issue of UNITY.

But there is a further consideration of meat eating that does not receive the attention which it deserves from either temperance advocates or vegetarians, and that is the relation which flesh eating has to strong drink.

The assertion has been made, and we have not heard it disproved, that there never was a vegetarian drunkard. Here, then, is a remedy for intemperance far more effective than all the drug cures that men take.

That the discontinuance of flesh eating will also carry off the craving for strong liquids, like beer, whiskey, wine, tea and coffee, anyone can test for himself. Stop eating meat for even one month and that unnatural thirst which accompanies and follows a diet of flesh will disappear. There is a physiological reason for this. Meat is always in a certain degree of putrefaction, and the decay is increased when it is introduced into the stomach. The decaying mass in the body gives off animal heat—a sort of fever is set up in the stomach, which the man or woman tries to cool with copious draughts of water, tea, coffee, beer or whiskey.

Some food faddists preach the flooding of the stomach

with many quarts of water daily, claiming that the system requires this large quantity of moisture to keep it cleansed. But the facts are that those who eat meat are already burdened with an excess of fluids. They drink at meals many times what the system requires and then follow this by frequent potations between times.

Experience proves that fruits and vegetables in their natural state contain all the fluids necessary to the needs of the system, and those who have adopted a strictly raw-food diet never drink at meals, because they have no desire to do so.

From these facts, which are being demonstrated by food reformers in all parts of the world, it is evident that the temperance societies are ignoring a most essential factor in their work. They are trying to legislate the liquor traffic out of existence, while at the same time they are cultivating by the eating of flesh an appetite for strong drink.

Mothers and fathers everywhere need educating in dietetics. They should be plainly told that they are creating, in feeding their sons meat, an appetite that is at any time liable to break forth into drunkenness.

The juicy steak which lovers of flesh smack their lips over is saturated with salty urea, which in the stomach calls for liquid. Physiologists say that this juice in the steak is the urine of the animal arrested on its way to the kidneys. In eating this mess man not only makes his system a sewer for the corrupting animal flesh, but he also puts into his stomach an irritant that demands a cooling solvent at once.

Meat digests quickly and throws off an animal energy that must be used in brain or muscular activity very soon after eating. If it is not so used it goes back into the system and stimulates the passions, or fills the joints with uric crystals, causing them to stiffen and eventually ossify. Swollen, stiffened joints are the result of flesh eating accompanied by sedentary habits. The only people who can eat flesh with any safety whatever are those who exercise vigorously in the open air, and they are often hard drinkers. Hence, the reformed drunkard who continues to

eat meat is liable at any time to fall into his old drinking habit, because he is keeping alive the fire in his stomach that calls constantly for stimulants.

Paul says, "It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." "Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore."

The eating of flesh does cause your brother to stumble. To meet the demand of the flesh eater's ferocious appetite thousands of men are daily steeped in blood and beer. These men are made to cultivate the cruel side of their natures in slaying defenseless animals in horribly inhumane ways. No man or woman "liveth unto himself alone," and you are responsible for this stumbling of your brother in the slaughterhouse.

Here again is proven in these slaughterhouses the close relation between meat eating and drunkenness. In the vicinity of packinghouses the liquor traffic thrives immensely. The "wettest block" in Kansas City is at the very door of its largest packinghouse. Here are twenty-one saloons in one block. At the dinner hour men stand in long lines at the entrances of these saloons, waiting to have their pails filled with beer.

What creates this insatiable thirst? *Flesh eating.* These men live on bread and meat—no vegetables as a rule. A woman from this district told that she had not cooked a vegetable in her house for seven years. She said the men wanted nothing but bread and meat and beer. She was yellow as saffron and wanted help for her liver. Did she eat meat and bread? Yes; but she volunteered that she drank no beer. When asked what she did drink, she said "a little coffee." Further questioning revealed that she had three cups of coffee at breakfast, three at noon and three at night—nine every day! Yet she did not think there was any relation between her yellow skin, shaky nerves, and the meat and coffee she consumed.

Daniel and his companions in Babylon could give us lessons in eating and drinking as aids to health. "Daniel

purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank." He said to the Prince of the Eunuchs, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink." "And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat."

It is not climate that makes the sallow, muddy complexion, but material thinking, flesh eating and hard drinking, whether it be wine, beer, whiskey, tea or coffee. The mother who gives her children meat is paving the way for their intemperance. The wife who feeds her husband flesh is tempting him to drink.

With this constant fever of rotting flesh in the stomach calling for a cooling draught, it is marvelous that any escape drunkenness.

Blot out flesh eating and men will soon become temperate without the enactment of a single law. No one who eats the food that Nature prepares will have any desire for strong drink, not even tea or coffee.

Then the sure cure for the drink habit is to stop eating meat and all animal products. This includes butter and eggs. Cereals, vegetables, nuts and oils have all the elements necessary to the body's sustenance.

Try this remedy for even ten days, and you will find, as did Daniel, that your countenance will be fairer and you will be fatter in flesh.

### HE PRAYETH BEST

Farewell, farewell! but this I tell

To thee, thou parting guest!

He prayeth well who loveth well

Both man and bird and beast.

He prayeth best who loveth best

All things, both great and small;

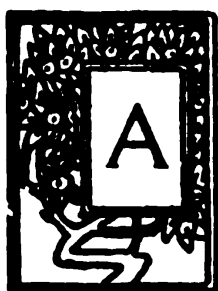
For the dear God who loveth us,

He made and loveth all.

—*Samuel T. Coleridge.*

# THE LANGUAGE OF PLANTS

JOHN L. CHESNUTT



ALL HAVE heard more or less of the "Language of Flowers." The idea is beautiful and probably has a far deeper meaning than some people perceive. In Genesis 2:5-9, we see that plants and herbs, etc., were *made* before they *grew out of the earth*. Apparently, all plants, herbs, trees, etc., were thoughts of God, which he made to take form in the invisible substance as his Word (John 1:3), and afterwards caused them to come forth from the earth in visible form. Thus it appears that the real substance within every plant which God made is God's Word-thought, or idea, embodied in Spirit. With this in mind, the "Language of Plants" will have a deeper and a very important meaning.

When God has enlightened us to perceive the inner Word-thought in each plant, fruit, and nut or seed, that he has given us for food, we can live truly, "not by bread alone"—the visible, only—but by "every word of God"—the inner, spiritual Word-substance, the real "quickenings" or life-giving part.

Suppose we sit down to a dinner of nuts, fruits, etc., knowing the thought of infinite Love for us in each article, and that as we partake of the visible, we also partake of the spiritual Word-thought and substance. What a feast that would be! Perfect health would be inevitable.

As we thus partake of the Word-thought, would it not take its place in our spiritual self, and later, as the blood brought along the visible substance, or nourishment, would it not assimilate the nourishment at exactly the places needed and in exactly correct quantities? And would not this mean perfect digestion, and assimilation, and elimination? Perfect health!

Would not this be the key to all questions of diet?

Suppose also that we could interpret the "carnal-mind-thought" manifest in certain animals, since the fall of Adam; i. e., such passions or lusts as lead the lion to eat the lamb, and the swine to act the scavenger; would not all, who desire purity, at once see the necessity of abstaining from all carnal-mindedness, however manifested?

This would lead us to select our diet as wisely as we choose the thoughts we shall think. However good other things may be, when used for the purpose designed by the Creator, we should wisely select for food and drink only those things which he has *designed* for food or drink.

To illustrate, let us consider that alcohol is a product of disintegration—a product of forms in the process of returning to the original elements, a sort of death; and some people drink alcohol as a stimulant. They absorb it to "drown their sorrows" and to make them "feel good." Alcohol, the product of death, or disintegration, produces rapid deterioration and disintegration in the living human organism, even while it "deceives" the unwise by its stimulation. It is the carnal-mind way of forgetting *evil* and feeling *good*.

Paul makes it evident that alcohol, as a beverage stimulant, is the direct opposite of the Holy Spirit, when he says: "Be ye not unwise, but understand the will of God; that ye be not drunk with wine, wherein is excess [i. e. alcohol, where the excess or drunkenness resides], but that ye be filled with the Spirit." On Pentecost the carnal-thought was that the Spirit-filled, *inspired* apostles were *stimulated* by alcohol—drunk on wine (Acts 2:13-18). The mocking unbelievers of that day knew so little about inspiration and the truth it reveals, that they did not recognize the Holy Spirit and its purifying, life-giving effect, and attributed the inspiration of the apostles to the extreme opposite—to alcohol, the product of decay and disintegration, which, when used as a drink, is deceptive and death-dealing in its effect. Alcohol is good as a fuel, but not good to drink, for it introduces a disintegrating idea into the system.

Eve did not reject Satan's suggestion that the fruit of

the "tree of the knowledge of Good and Evil" might be good to eat, though God had told her it was *not* to eat, and since then every child seems inclined to put into its mouth anything and everything it can get its hands on. We should not be children in Wisdom; we should see the necessity for willingly, even joyfully, allowing infinite Wisdom to select our food for us. Let us seek to know and assimilate the thought of infinite Love for us, as expressed in those divinely selected fruits, nuts, seeds and plants that infinite Wisdom has designed as food for us. Then will the "Language of Plants, Trees and Flowers" have a much deeper and very practical meaning.

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### THE BLOODLESS SPORTSMAN

I go a-gunning, but take no gun;  
 I fish without a pole;  
 And I bag good game and catch such fish  
 As suit a sportsman's soul;  
 For the choicest game that the forest holds,  
 And the best fish of the brook,  
 Are never brought down by a rifle shot,  
 And are never caught with a hook.

I bob for fish by the forest brook,  
 I hunt for game in the trees,  
 For bigger birds than wing the air  
 Or fish that swim the seas.  
 A rodless Walton of the brooks  
 A bloodless sportsman, I—  
 I hunt for the *thoughts* that throng the woods,  
 The *dreams* that haunt the sky.

The woods were made for the hunters of dreams,  
 The brooks for the fishers of song;  
 To the hunters who hunt for the gunless game  
 The streams and the woods belong.  
 There are thoughts that moan from the soul of the pine,  
 And thoughts in a flower bell curled;  
 And the thoughts that are blown with the scent of the fern  
 Are as new and as old as the world.

—Sam Walter Foss.

## THE DIVINE ORDER OF LIFE

ROYAL FILLMORE



**E**ACH detail of the world's natural plan is worked out in divine order. The great mountain rocks, the sandy plain, the rich valleys—all these are a source of vitality for the vegetable kingdom, although they would not support animal life. The intelligence in the seed causes it to stretch forth roots. The sun pumps water for the plant and encourages it to sprout into the air where more nourishment may be obtained. These shoots absorb the waste gases which the animals have breathed. The plant then prepares starches from the carbon of the air and the moisture, and exposes these that they may be digested into sugars by the ripening process of the sun. Profusely it produces of its seed, in order that food may be prepared for the support of animal life, the animal in turn scattering its seed and gathering nitrogen and carbon for its support.

The vegetable kingdom is the great transformer which converts the elements of the earth into animal food. Animals consume such of the fruits, grains, herbs and nuts as they desire, and return the refuse and surplus to the earth again. This waste is purified and again appears as food. The operation is endless, it is perpetual reciprocation; the unconscious obeying of the command, "Love thy neighbor." There is no ruthless destroying of expression, there is no antagonism or fear. The whole process is one of divine order.

Now let us consider a disturbance of this orderly operation. One animal turns on another animal and consumes him for food. Becoming enamored of the flavor he proceeds to forsake his vegetable foods and devote his attention to developing other animals for his own consumption. He feeds these animals the products of the earth and then eats their carcasses. He no longer takes his food first hand, but



has it predigested and prepared by another animal. He becomes a parasite. He feeds on the works of others. In consequence, he suffers the usual penalty of a violation of divine justice. He must take with his second-hand food all the poisons and wastes which are on the way to be excreted; he must suffer various organic disturbances which result from this unnatural food, and he must endure the moral strain of knowing that living creatures are being exterminated to satisfy his wanton craving.

Although there are carnivorous animals, scientists have fairly well proved that these animals have developed into scavengers, in order that the foulness of decaying bodies might not pollute the air, water and earth. They have also developed physiological antiseptics which makes it possible for them to consume decaying flesh without harmful results. These creatures are easily identified by their physical characteristics—flesh-tearing teeth, hooked claws, vertical acting jaws, short, smooth intestines, large livers and robust kidneys. Furthermore, they have no body sweat glands.

Now let us compare man with the beasts just described. Man has no flesh-tearing teeth. His so-called "canine" teeth are really lever incisors such as the frugivorous animals possess. They act as braces in pulling a bite from whatever is being eaten. Man has no claws. His nails are designed more in the manner of spades than as hooks. The jaws of man work laterally as well as vertically. He can grind as well as bite. His alimentary canal is not smooth but serrated in such a manner as to give a great absorbing surface as well as a moving leverage. The intestine of the carnivorous animal is smooth and short. In fact, it is only half the length of man's intestine. This shortness is due to the fact that meat is so easily decayed and so vile in a decayed state that it must be quickly removed from the system.

The liver and kidneys of the carnivorous animal have twice the capacity of man's. They are especially constructed to throw off the reeking filth which the decaying flesh contains.

The fact that the carnivorous animal has no skin sweat

glands may seem trivial to some readers, but when one considers that the uric acid crystals are precipitated from the blood into the body tissue by the sudden chilling effect of the sweat, one can understand that sweat glands would mean much stiffening and rheumatism for the carnivorous animal which is loaded with urea poisons.

Another point which has been little emphasized, but which really is quite indicative to the natural diet of man, is the composition of the mother's milk of the female. Human milk resembles the milk of the nonflesh eating animals, while the milk of the carnivorous animal—the bitch—is five times greater in protein and only half as rich in sugar. The mother's milk always indicates the course of diet which is intended for the young.

The hundreds of disorders which today are recognized as having their source in the human consumption of flesh verifies the foregoing statements. The medical fraternity has a vague conception of this truth, and in case of doubt always prohibits the use of flesh. Some years ago the theory of a flesh diet for diabetes was exploded. It was discovered that the kidneys gave way from *overwork on meat* rather than the *overuse of sugar* and that the disuse of flesh would remedy the difficulty much better than to shut off the supply of body sugars.

Now the doctors are realizing that cases of hyperchlorhydria-superacidity of the stomach are rather augmented by the use of flesh than helped. Careful observation disclosed the fact that flesh causes a profuse secretion of acid gastric juice. The details are not very interesting, but the result has been a recommendation of olive oil and eggs rather than flesh foods.

Gautier, the recognized dietetic authority of the world, notes the wonderful good effects of a vegetable diet but does not believe that it can be maintained without the use of eggs, butter and milk. Gautier makes the following statement in his book, "Diet and Dietetics:"

"Its advantages [the vegetable diet] are those which result from temperance; by this method of alimentation the

tendency to anarthritic, gouty or rheumatic diathesis, to neurasthenia, etc., disappears or is weakened; the character becomes supple and the mind seems to enjoy more rest and perhaps acuteness."

This discussion of the good effects of the vegetarian diet could be continued for some pages. Many books have been written on the subject. Buttner has much data; Chittenden has conducted actual experiments which prove that the vegetarian diet is far superior to the flesh for physical endurance and vitality.

Flesh irritates the body, causes intestinal ferments, decays the teeth, overworks the body organs and plays mischief generally. To consume flesh is just exactly like trying to burn gasoline in a kerosene lamp. The result is always the same—something has to break.

The question of food may seem to some to be outside of the logical consideration of the Unity teaching, since metaphysicians should hold themselves above the control of external things. The reasons given above have not been stated to strap the race consciousness of disease on the world. They have been given to emphasize the fact that meat is an unnatural food. Furthermore, meat is worse than a poison, for it robs a fellow-creature of his right to expression, and therefore is a great moral wrong which is not consistent with Christianity.

Can one profess love and wantonly slaughter his fellow-beings? Is not the right of expression just as dear to every living creature as it is to you? Would you not consider it unjust if your expression should be cut short to provide your carcass for a stronger race who had already a bounty of food?

Ask these questions before you partake of flesh. Remember that you are not only morally responsible for the poor sacrifice, but the condition of the thousands of pigstickers, etc., of the packinghouses is also a part of your guilt. Remember that the majority of human murders in Chicago are done by the assassins whom you have degenerated by your thirst for blood. Keep in mind that accord-

ing to English law butchers may not serve on criminal juries where the life of a man is at stake, because a butcher holds life too cheap.

If it is the flavor of the meat which you like, perhaps the source of the flavor will satisfy you! The flavor of meat comes from the unexcreted matter which is on its way to be transformed into urine. Wash a piece of flesh and you have no flavor.

The barbarous custom of flesh eating has not one rock of foundation, save the craving of man's perverted taste. It is sense desire which has brought about wars, sin, sickness and every blight of humanity. It is our mission to preach the doctrine of love and peace, of health and joy, the true teaching of Jesus Christ.

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True it is, my incorporate friends, quoth the belly,  
That I receive the general food at first,  
Which you do live upon; and fit it is,  
Because I am the store-house and the shop  
Of the whole body; but, if you do remember,  
I send it through the rivers of your blood,  
Even to the court, the heart, to the seat o' the brain;  
And through the cranks and offices of man,  
The strongest nerves and small inferior veins  
From me receive that natural competency  
Whereby they live. —*Shakespeare.*

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Let us beware of losing our enthusiasm. Let us glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—*Phillips Brooks.*

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As flowers never put on their best clothes on Sunday, but wear their spotless raiment and exhale their odor everyday, so let your righteous life, free from stain, ever give forth the fragrance of the love of God.—*Beecher.*

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If necessary, the nut trees of the world could supply nourishment to its entire population.—*Kansas City Star.*



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

**UNITY SCHOOL OF CHRISTIANITY**

(Silent Unity Department)

913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

**CLASS THOUGHT**

Held daily at 9 p. m.

June 20. to July 20, 1915

*The Love of God in Christ Jesus mellows and warms my heart toward every living creature, and through Divine Mercy I am made whole.*

**PROSPERITY THOUGHT**

Held daily at 12 m.

June 20 to July 20, 1915

*I am rich in the consciousness of the Divine Law of Love working in my mind and affairs.*

## WHY VEGETARIANISM IS ESSENTIAL

EDNA L. CARTER



THE VITAL point of vegetarianism is its relation to spiritual overcoming and the restoration of man to his spiritual estate.

The Adam race failed to bring forth the divine qualities of Life, Love, Wisdom and Power, and a new race was planned for by the Love and Wisdom that created the universe. Since the beginning, prophets have had visions of the restored Paradise of God and its people. Everything that in any way relates to the history and progress and destiny of the earth's inhabitants must be considered in the light of the fact that an entire change is coming. The fallen Adam race is to give way to the Jesus Christ race.

All the teachings of Unity are in expectation of and preparation for the coming of the new race which is now forming through the lifting up of men and women out of the Adam consciousness into the Christ consciousness. They are being restored to their divine birthright by the power of Jesus Christ and shall reign as lords, having the dominion which was promised them in the beginning, and expressing in completeness all the attributes of Being which are their inheritance as sons of God.

The change from the Adam to the Christ consciousness requires the co-operation of the individual with the Spirit. Many people have the vision of the New Age and are looking hopefully and joyously to its coming, but are not making themselves ready. They seem to think that their faith in the coming of the kingdom is sufficient to give them entrance. But more than faith is needed to fit one for citizenship in the heavenly kingdom. A complete transformation of the whole man through the renewing of his mind and body is the one and only way to become worthy of a place in the New Race. The difference between those who have faith and expectation and those who add to their faith and

expectation the works of spiritual overcoming, is illustrated by the parable of the ten virgins. They all expected the bridegroom, but some failed to make themselves ready for his coming.

The work of the overcomer is within himself. Through the quickening of the Spirit of Truth within him, he sees that however good he may be from the world's viewpoint of morals and righteousness, he is not really good until he has learned to conform to the spiritual laws of his own being; so he sets to work to correct his thoughts and habits of life along all lines. Where he was once satisfied to keep within the bounds of morality as required of him by the laws of the land, and the ideas of his friends, he now looks to the Christ for his standards and motives. The demonstration of the indwelling Christ becomes his one aim.

The Christ within must be expressed in detail; that is, all the divine attributes, including Life, Love, Wisdom and Power, must be realized and made manifest. Eternal life is to be given those who prove it in themselves. In one sense life is a gift, but it must be consciously incorporated into the mind and body before it can be demonstrated as eternal. Therefore, the overcomer eliminates from his thoughts and acts everything that tends to death, and he keeps his mind filled with thoughts of life. He obeys without compulsion and without reservation the command, "Thou shalt not kill," and because he understands that he must reap what he sows, he learns to be careful not to sow any death thoughts or death words. He refrains from killing any living creature or requiring that it be killed. Vegetarianism becomes an essential factor in his life, because of his regard for the spiritual law. He understands that while he eats meat he is helping to keep death in the world, and he cannot expect to demonstrate life for himself. Moreover, he has observed in his own organism the effect of eating dead flesh, and as his desire is to perfect his body and make it a fit temple for the indwelling God, he refuses to eat that which hinders the making of an eternal, incorruptible body.

Another attribute of the Christ Mind which must be

expressed is Love. In the Adam race love has never been realized in its perfection; it has been limited to self and family and friends. But the Jesus Christ race will express Love Universal. A new kinship will prevail; "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." And love will not be limited to men and women. Every living creature has a place in the divine kinship, and people who are quickened into Universal Love include these living creatures in their loving thought and care. Love makes it impossible to kill or harm either men or animals, and so will be fulfilled that promise, "They shall not hurt nor destroy in all my holy mountain." The rights of even the smallest thing will be respected by men, and all creatures will keep their place in Divine Order. (See Isaiah 11:6 to 10.)

The demonstration of love is closely related to the demonstration of life, because every failure to express love produces some inharmonious action of life. Meat eating is a very serious departure from the Divine Law, not only in the injustice and cruelty practiced toward the animals, but in the guilt of brutalizing the man who slays that others may eat flesh. In England, butchers are not allowed to sit on juries, because it is well known that their love and sympathy have been deadened until they cannot be trusted in matters of justice.

As an illustration of how even one murderous act may affect the mind and lead to other crimes, a friend tells of her young son's first experience in killing for the winter's supply of meat. After it was over he told his mother that he felt at first that he could not strike the death-blow; his whole being rebelled and sickened at the thought. But he plunged the knife, and he said that when the deed was done, a strange feeling came over him; he felt then that he could easily kill a man.

The case of the man who has been kept in solitary confinement nearly all of his life, because of his seeming inability to keep from killing and carving everything that came in his way, is a revelation. In looking into the cause of his



uncontrollable desire to kill and maim, it was found that his father was a butcher and his mother had assisted in the meat cutting before the boy was born. There is no doubt that many murders can be traced directly, and many more indirectly, to the killing of animals for food. Little children are born marked with the tendency to kill and destroy, and the parents are at fault.

Numbers of people who have studied the question of universal peace to any extent know that wars will never cease from the earth while the reckless and cruel slaughter of animals continues. To suit his own pleasure the Adam man has placed his own interpretation upon the law, "Thou shalt not kill;" to him it reads, "Thou shalt not kill man;" but men will be killed until the command is applied to all living things and kept sacredly.

The practice of eating meat hinders also the expression of Divine Wisdom. In Proverbs, Wisdom is represented as saying, "All that hate me love death." James, in his epistle, describes the wisdom that is from above as pure, peaceable, gentle and full of mercy. In Proverbs, Wisdom is represented as a woman, and her instruction is given in a remarkable way all through the chapters of this book. She continually exhorts to mercy and warns against cruelty. She speaks after this manner: "The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh." "Let not mercy and truth forsake thee." "He that followeth after righteousness and mercy, findeth life, righteousness and honour."

Since love and mercy are required, we consider vegetarianism essential in daily living.

Another divine quality that the spiritual man must bring forth is power. Wisdom says: "Greater is he that ruleth his spirit, than he that taketh a city." Spiritual dominion and mastery are first demonstrated in the individual consciousness. Every desire that has been taken into captivity by the sense man is to be redeemed and lifted up in Spirit. This is the work each one must do for himself; that is, he must willingly and earnestly unite himself with the

Christ power which will enable him to exercise dominion and mastery. Until appetite is brought under the direction of the Christ Mind, the individual is a slave to its demands. He should deny the tendency which he has inherited as a member of the Adam race, and refuse to eat according to its dictates. If his good judgment and reason tell him that the killing of animals for food is sinful, he must obey his highest understanding instead of allowing an acquired taste for meat to rob him of his spiritual mastery.

Every attribute of Being can be taken up in its relation to the question of meat eating, and added reasons for abstaining from flesh as food be found. It is especially interesting to study the subject in connection with the Divine Idea, Strength. The claim has often been made that flesh food is necessary to give strength. This claim has been disproved again and again; thousands of men and women are daily demonstrating in their own experience that they do not need to eat meat to be strong; and in physical tests for endurance in work, and in athletic exercises, vegetarians have usually been the winners. In the physical world the ox is a symbol of strength and he does not feed upon flesh.

Instead of gaining strength by meat eating, many lose it by that very means. They tax the system to the utmost in the effort to eliminate the poisonous elements which they have introduced into it through the meat they have eaten, and the body finally becomes weak and worn with the task of taking care of the waste.

Knowing as we do that spiritual overcoming is the way into the Christ consciousness, and that the appetite must be disciplined and lifted up in Truth, we, as ministers of Jesus Christ, cannot teach that it makes no difference what one eats and drinks. If we gave forth that idea we should expect to hear the disapproving words, "Ye entered not in yourselves, and them that were entering in ye hindered." So we say to all, "Let us eat and drink to the glory of God." Instead of following the ways of the world, "Let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

## EXTRACTS FROM LETTERS

*Written to Students and Patients by the Society of  
Silent Unity*

What you shall do with your stock now that you have become a vegetarian is a question for you to decide for yourself. If you turn the matter all over to the Spirit and let your will concerning it be one with the Divine Will, the question will be easily and satisfactorily settled. God is Law, and the Divine Order of the universe will be manifest wherever it is declared in faith. Animals have their place, and if you are willing to allow them their rights, the Law will adjust matters for you in righteousness and justice.

\* \* \* \*

We have been trying for years to find a suitable substitute for leather shoes, but so far have not found anything that has proved satisfactory. However, that does not prevent us from exercising mercy in other things. We have never been able to see the logic in the claim, that if we must use leather for shoes, we might as well require killing to furnish us food. We know that demand brings supply and that if we are true to the law of mercy, we will create a demand for a good leather substitute that will bring the article into manifestation.

There are many substitutes for furs, and we know of no reason why animals should be tortured and killed and robbed of their warm and pretty coats to please the vanity of mortal woman.

\* \* \* \*

Some people refrain from eating meat merely because they desire to be humane. Others have additional reasons, the chief one being that flesh food keeps active in man the animal consciousness and therefore interferes with the spiritualization of his mind and body. Butter, milk, eggs and cheese are therefore refused by a large number of vegetarians. They feel that in taking these animal products into

the system they are incorporating into the cells of the organism the objectionable animal mentality quite as much as they did when they ate meat. It is the testimony of the most watchful overcomers that their growth proceeds more easily and satisfactorily when they eliminate entirely every animal product from their daily fare.

\* \* \* \*

Recognition of the law of demand and supply will make clear such points as you bring out in your question, "What shall we do with all the animals if men quit eating them?" Thousands of people are now engaged in raising stock for slaughter, and if there were no demand, supply would be regulated accordingly. In all such questions we feel that the Divine Law can be trusted to take care of results. All we have to do is to learn the Law of Love and apply it, knowing that only good can come from our obedience.

\* \* \* \*

When Paul wrote to the Corinthians, "Whatsoever is set before you, eat, asking no question for conscience sake," he was not recommending that people set aside their good judgment in eating. This single text does not give the point he was bringing out; the context must be read to get the meaning of his words. It was the custom of the heathen Corinthians to offer food as sacrifices to idols and afterward to sell this food in the market. The Christian Corinthians were in doubt whether it was right for them to eat any of this food or not, and Paul was explaining to them that the idol was nothing and the offering to an idol was nothing. He told them that it was a matter of their own faith and conscience. Paul's own words about the question are, "Whatsoever is sold in the shambles [market], that eat, asking no question for conscience sake. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake; conscience, I say, not thine own.

but of the other." He was simply telling those who had scruples about the matter not to ask whether the food had been used as an offering to idols, so that they might eat with a clear conscience, and not cause anyone to stumble.

\* \* \* \*

In the beginning, by Divine authority, green herbs were given to be the food for all animals. The shape of the teeth of some animals is no proof that they were made to eat flesh. Students of mind know that the body is built primarily by desire. The environment of an animal sometimes leads it to develop an extra claw, or some other part of its organism is increased in size, power or capacity in response to its desire and effort to express itself. Ages of desire and effort to tear and eat flesh would naturally develop teeth suited for that kind of eating. Men and animals all have a certain degree of liberty in using the law of life, and when we want to know what the Creator's idea for them is, we must go back to the beginning instead of judging them as we see them in their present state. Sin has destroyed not only the manifestation of perfect man, but perfection in all the created realm. Nothing now shows forth the glory of God as it will when the restitution of all things is accomplished through Jesus Christ.

\* \* \* \*

Health, as the mortal man expresses it, is not the true health. At best it is temporary and uncertain and falls short of perfection in every respect. In the new kingdom "The inhabitant shall not say, I am sick." Absolute, unvarying health, founded deep in righteousness, will prevail. But these inhabitants must attain this health by diligence and faithfulness in learning and obeying the Divine Law. They must believe that God is the health of his people.

Vegetarianism is one of the ways to real health, because it requires in a measure, the keeping of the spiritual law. But all the law is not fulfilled by righteous eating. Every desire of the soul must be lifted up out of carnality and materiality. Real health, perfect, abounding, perma-

ment health cannot be realized except as a result of spiritual awakening and growth.

The Adam man says, "Let us eat and drink, for to-morrow we die." He thinks it makes no difference what he eats and drinks because he will die anyway. But the Christ man does all things, including eating and drinking, to the glory of God, knowing that he is building his body into an enduring, everlasting temple for the living God.

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### THE FOREST GREETING

Good hunting! aye, good hunting,

Wherever the forests call;

But ever a heart beats hot with fear—

And what of the birds that fall?

Good hunting! aye, good hunting,

Wherever the north winds blow;

But what of the stag that calls for his mate?

And what of the wounded doe?

Good hunting! aye, good hunting,

And ah; we are bold and strong;

But our triumph-call through the forest hall

Is a brother's funeral song.

For we are brothers ever—

Panther and bird and bear,

Man and the weakest that fears his face,

Born to the nest or lair.

Yes, brothers, and who shall judge us?

Hunters and game are we;

But who gave the right for me to smite?

Who boasts when he smiteth me?

Good hunting! aye, good hunting,

And dim is the forest track;

But the sportsman Death comes striding on;

Brothers, the way is black!

—*Paul Lawrence Dunbar.*

## DEMONSTRATIONS OF THE LAW

*This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.*

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Jesus demonstrated his spiritual understanding and power, and his demonstration was the proof of his Divine mission. Exactly the same thing is true now. Those who claim to be followers of Jesus Christ must show by their works that they have his Spirit and Power, and can apply the Divine Law as he applied it, with the same results.

The Society of Silent Unity, following the example of Jesus Christ, ministers the Word of life and health to all whose minds and hearts are open, through faith, to the Word. This Society receives a flood of letters acknowledging health and spiritual awakening, prosperity, and all spiritual blessings, through the power of prayer and the spoken Word. The following extracts have been made from a few of these letters:

### HEALTH

*Salt Lake, Utah—S. W. is well and happy. Where his bones used to stick out, there are now dimples and he plays out of doors all day long. Through seeing the baby's healing by your ministry five people have become interested, and it has blessed and greatly changed their lives and*

circumstances. I praise God every day for the wonderful work you are doing. I have laid aside my glasses after having worn them since childhood.—*Mrs. L. S. W.*

*San Diego, Cal.*—I asked your prayers for cancer about a month ago, and now not only my heart, but my very soul seems to leap with joy. I am thanking God for his manifestation in me, and blessing you for assisting me to find myself entirely relieved of that horrible affliction. It has awakened in me such faith that I really know that God through Christ can heal everything.—*S. I. S.*

*Crescent City, Cal.*—My brother, to whom you have been giving your ministry for tuberculosis, is well. Not only are his lungs healed, but a catarrh of ears and throat which has troubled him since he was a child has left him entirely. His case is marvelous. Words cannot express our thanks.—*M. A. C.*

*Springdale, Ark.*—Three weeks ago I asked help for my little daughter, who for nearly five years has been afflicted with infantile paralysis. It is not quite time for a report, but she has made such improvement that I want to tell of it. Her foot which has been so painful has almost stopped hurting and allows her to take good long walks with her canes, and several times she has dropped them and taken fifteen or twenty steps alone. It has filled my heart with thankfulness.—*Mrs. R. L. M.*

*New Madrid, Mo.*—When I wrote you a short time ago about Mr. R., he was not able to turn in the bed and had not eaten a meal at the table for months. He has not taken any medicine since I asked your prayers and has improved so much that he has been able to spend the day away from home. He has also quit using tobacco.—*R. E. W.*

*Cambridge, Mass.*—About three weeks ago the girl from my husband's office came to where I worked and told me my husband had gone home, real sick. Of course I went to him at once, but during my ride home I stoutly denied any pain in his side and affirmed he was God's perfect child. He told me when I got there that about three minutes before I came something so sharp and forceful shot through his side that he sprang up and cried right out before he could control himself. He had no further pain and the extreme soreness left almost instantly. In less than an hour he was on his way back to the office. I feel that was all due to the power of God and a direct answer to my prayer.—*Mrs. G. N. B.*

*Spokane, Wash.*—I asked help some time ago for a



blood disorder that caused me untold agony for months. During the month of December I was unable to walk and sleep was out of the question. Since writing to you I have steadily improved, and I can sleep better than I have been able to for years. I praise God for his wonderful goodness.—*Mrs. I. E. M.*

*Monroe City, Mo.*—The young man about whom I wrote you, who was sent home from the hospital to die, after an operation, is now riding around in an auto, looking better than he has for a year, and feeling much better.—*M. E. C.*

*Effingham, Ill.*—V. D., who has been operated on for what they called appendicitis, and who seemed at death's door, is now entirely well. She improved as soon as I sent the telegram, and continued to improve daily, although they all thought she could not live.—*O. P.*

*St. Louis, Mo.*—Words are inadequate to express my appreciation to you for revealing the blessed Truth. I feel like going out and proclaiming it from the housetops so that all may be resurrected from the dead. On the 4th of April I received a message from my daughter saying the physician had decided that she must be operated on for floating kidney. I immediately wired you to begin your prayers for her. I sent a message to her telling her not to have the operation until I got there. I dismissed all fear and the following morning I received a telegram from her that she was much better and had gone to work. This morning I received a long letter, telling me of the wonderful healing. She felt like she had been born again, and was so delighted and happy and well, that she would certainly sing praises far and near.—*Mrs. E. M. R.*

*Boise, Idaho*—Since I asked your help for my eyes the growth on each eye has almost entirely disappeared. I thank our heavenly Father for what he has done for me.—*N. L. F.*

*Marshalltown, Iowa*—I am healed of consumption, after the doctors had told me I would not live six months. The healing has been slow but sure, and I am daily praising God for his wonderful work.—*Mrs. H. C. K. W.*

*Kalamazoo, Mich.*—My husband's rheumatism is now well, and the swelling in his side, which we thought was a growth, has disappeared. I now have better health than I have had for years.—*Mrs. T. J. C.*

*Lebanon, Pa.*—Last Saturday I sent you a telegram saying, "Please pray for cousin J., appearance apoplexy." I must tell you of the wonderful demonstration of that

promise, "Before they call, I will answer." On my return from the telegraph office, a ten-minute walk, he sat up perfectly restored. He had been unconscious and apparently dying; the doctor told the family to wire for the absent son. My cousin had fallen in the garage where his wife found him unconscious, in which state he lay for three hours. His healing reminded me of the restoration of people in Bible times. The family cannot feel grateful enough.—*M. U.*

*St. Louis, Mo.*—My son is entirely healed. Both his recovery and the saving of his limb are in my estimation a marvelous demonstration of the power of prayer. I shall never cease to be grateful to the heavenly Father for his goodness to us.—*T. J. K.*

*Evansville, Ind.*—I asked your prayers for my husband who had rheumatism very severely. His nights were torture and his days were very little better. But thanks be to God, the rheumatism has almost completely disappeared and he has been able to work for two weeks, the first time for over a year. I feel he would not be alive today, except for the goodness of God in answering our prayers.—*Mrs. J. H. S.*

*West Medford, Mass.*—With a heart filled with gratitude to God I am writing to say that my husband is entirely healed of paralysis, for which I asked your help a month ago.—*M. L. L.*

*Chicago, Ill.*—Sometime ago I asked your prayers. I had a goitre and it has been removed. I am more than grateful for this blessing.—*Miss B. A.*

*Whitings, N. J.*—I am making decided progress in healing. My teeth were all so loose I feared they would drop out, but they began to be firmly set in. I am making demonstrations that are very satisfactory along other lines also. I think the little book, "Praise," is wonderful.—*Miss G. N.*

*Wagoner, Okla.*—I sent you a message two weeks ago, asking help for my little boy who was in a serious condition, and it was thought he had appendicitis. Finally it developed into typhoid fever. In four days after I telegraphed his fever was broken, and in nine days he was well and strong and walked to town. He is now feeling as well as ever.—*Mrs. I. C.*

*Gold Hill, Nevada*—My oldest daughter was in a serious condition when I wrote you. She had to quit school and go to bed, as she was completely broken down from overwork and study. I immediately wrote you, seeking your

**THE Love of God in  
Christ Jesus mellows  
and warms my heart to-  
ward every living crea-  
ture, and through Divine  
Mercy I am made whole.**

**I AM rich in the  
consciousness of  
the Divine Law of  
Love working in my  
mind and affairs.**



aid, and your prayers must have been answered immediately, as the following Saturday she was up and doing the required housework and felt unusually strong.—*A. W. L.*

*Indianapolis, Ind.*—I had been sick for three weeks when my friend wrote and explained my case to you. Now I am glad to tell you that your prayers were answered, for I am healed, and am daily praising God. I have also been prospered, and have plenty of work.—*Mrs. F. E.*

*San Diego, Cal.*—I have received much help through your prayers. I have left the hospital and have stopped taking medicine. I have taken Jesus Christ as my physician and guide, and I am getting along just fine.—*J. A. C.*

*Sacramento, Cal.*—Some time ago I asked for your prayers for prosperity and health. I am now well and have not the nervousness or depressed feeling that I had. The pain in my side has gone entirely and my head is clear. Within a short time after I wrote you I got a good position and have had everything I need.—*I. M. M.*

*Alma, Mich.*—After sending our telegram to you our little daughter was promptly relieved of what the physician pronounced bronchial pneumonia. The usual remedies were prescribed, and only one dose of medicine given the child and none at all after we wrote you. I threw the whole batch of drugs into the fire, and declared the act as evidence of my faith in God to heal the sick. She got right up, to our delight, and was dressed and laughed and played as vigorously as usual.—*G. H. M.*

*Los Angeles, Cal.*—By following the teachings of Truth I have succeeded in overcoming chronic constipation of over ten years standing, and I feel that all things are possible with God.—*Mrs. J. A. H.*

*Brooklyn, N. Y.*—My heart goes out in gratitude for the help my daughter has received through Jesus Christ, the Great Physician. When your letter was received the hemorrhage had not stopped, and she nearly passed away, but our faith was not in vain, and I know that it was through the power of God that she was saved. She now goes out for a walk every day.—*Mrs. E. M. S.*

*Clarksville, Tenn.*—I witnessed a demonstration yesterday in the case of a paralytic. I had been treating him for several days and yesterday I called on him. He is afflicted from the waist down, and has no power to move his limbs. All he has said in three years is "Yes" and "No." His right arm is useless, but he has feeling in it. One has to force the hand open, which I did with very hard work,

and succeeded in putting one of the Concentration Leaves in it. I asked him to hold the words, "Jesus Christ heals me," and I held him in silent thought, realizing that his body was quickened, thrilled and healed with the love and life of the Spirit. When the silence was over he spoke the words, "Jesus Christ," and spoke them as plainly as I could, and it was easy to get his hand open to take the leaf out. I know he will be completely restored.—*Mrs. W. E. D.*

*Hammond, La.*—My son for whom you have been praying is very much improved, and was able to leave the hospital today and came home without having to submit to an operation.—*Mrs. L. D. S.*

*Knoxville, Tenn.*—When I wrote you last I was suffering with pain in my left leg; it was so sore and stiff that I could hardly use it. I finally decided that I would ask your help. The very next morning I found that my leg was just as well as could be, not a pain or the least stiffness and it has been in good condition ever since.—*Miss A. M.*

## PROSPERITY

*Jennings, La.*—I asked your prayers for prosperity some time ago. I intended to report progress earlier, but have neglected it because of an increase in my music pupils. When I asked your help I had only five pupils and my husband found it almost impossible to succeed in entering his new line of work, for as a retired minister the people seemed unable to acknowledge him in any other relation in business. Our combined income for the month of January was only two dollars and fifty cents, while our expenses amounted to forty-three dollars. After your reply to my letter containing the statement, "I place all my affairs in the keeping of God, and he prospers me in all that I do," business began to pick up. One of the churches asked my service as a salaried choir leader, and three members of the choir enrolled as vocal students. I now have twenty pupils and am very successful with the choir. People found out that my husband had plants and vegetables they wanted, and orders are coming in every day. His income from that source was twelve dollars this week. Some of the tangled business affairs are becoming nicely adjusted. I thank you for directing me in a practical way to the Source of my supply.—*Mrs. O. P. H.*

*Springfield, Mo.*—I am telling all of my neighbors about Silent Unity. One to whom I loaned a copy of UNITY, and whose son had been out of work for some time

with no prospect of anything in sight, came to tell me this morning that she had taken you at your word and wrote about her son. Within four days a man of whom they had never heard sent for her son and he is much pleased with his work.—*P. T. L.*

*Independence, Kans.*—We are already beginning to feel the surge of prosperity. I have been wonderfully helped in my health. I have worn glasses for twenty years but laid them aside last week.—*A. T.*

*Seattle, Wash.*—About seven weeks ago I requested you to give my husband and myself your prayers for prosperity. Our affairs appeared to be in rather bad shape at that time and my husband was very much discouraged. I am happy to say that last Friday we closed a business matter that we have been trying to bring about for nearly two years. I now fully realize God as our abundant supply and give thanks daily for the many blessings we receive.—*Mrs. J. E. S.*

*San Diego, Cal.*—Some time ago I asked your prayers in our behalf in a crisis impending in our financial affairs, and immediately the tension loosened and the way opened up whereby we could save our business. The spiritual truths being unfolded in your literature is a continual feast for me; there is so much to the Scriptures that I never understood.—*Mrs. F. C. S.*

*Seymour, Wis.*—I rejoice to tell you that the note which we had to pay and wrote to you about, was paid two days before it fell due. It all seems so wonderful that I feel dazed as by a great light. We try to follow your instructions and live to the glory of God, and find it brings us peace and contentment such as we have never known before.—*Mrs. H. E. H.*

*Tacoma, Wash.*—When I wrote some time ago everything was looking very dark to us. My husband had been out of employment for months; we were unable to dispose of our delivery car and all our affairs seemed in pretty bad shape. Since that time, thanks to your teachings of Truth, I have found God and he has brought me from darkness to light. My husband has a good, permanent position, and we have disposed of our car. We are thankful to God for bringing us from unhappiness to happiness.—*Mrs. J. W. O.*

*New York, N. Y.*—I wish to make my report which is most gratifying. Money began to come in almost as soon as I wrote to you, and the first demonstration was a motor car, which we have long needed as a necessity rather than

a luxury. Work has been going on at the house for the past three weeks and substantial progress is being made. Enough money is on hand to carry it on for a month or so longer and the prospects look very bright so that I am hoping to see my home, for which I have waited so long, finished by midsummer.—*G. F.*

*Portland, Oregon*—A few days ago I asked help in securing a position. Friday noon a letter came from you in answer to mine. Two hours later I received an offer of a position, and am now working in an office and getting along fine.—*Mrs. M. H. N.*

*St. Paul, Minn.*—After I wrote for your prayers for prosperity my son received an increase in salary and in other ways we were encouraged. Have been able to pay bills and keep up expenses. Not only financially have I been helped, but mentally. "Lessons In Truth" has been a wonderful help to me.—*L. P. N.*

*Butte, Mont.*—I asked your prayers for prosperity for my family. I thank God, the giver of all good. He has surely helped me in my hour of need. My husband, son and daughter are all working and have steady positions.—*Mrs. C. E. P.*

*Chicago, Ill.*—My salary has been adjusted very satisfactorily. When you sent the thought, "My justice cometh from the Lord, and I trust it to regulate all my affairs," I accepted it and ceased to worry. Whenever I thought of the salary I said, "God will make it right," and when my check came for the first half month it was greater than I had expected. I have been thanking God ever since for his goodness to me.—*I. C. B.*

*Barre, Vermont*—Your letter with its message of cheer and confidence reached me, and immediately changed my mental condition. I have gained rapidly ever since. I have also received much help in prosperity. My little business has improved wonderfully.—*M. E. H.*

*San Francisco, Cal.*—I wrote you some time ago, saying I expected to lose the small position I had, and I am grateful to say that even before I did another one opened up. I was lifted out of a place of constant discord into one of perfect harmony, and for that I am very, very grateful. I have gained much in understanding and am indeed grateful.—*E. L. B.*

*Canton, Ohio*—I rejoice in telling you my husband has found a good position.—*Mrs. M. E. S.*

*Lorain, Ohio*—From the moment I mailed my letter



I felt stronger in mind to wrestle with financial affairs, and even before you could have received the letter I was helped financially, and felt the Spirit working in all of my affairs.—*B. E. W.*

*Brownwood, Texas*—I never had prayers answered so wonderfully, and in so many different ways, as have been in my own case in one week, both in health and prosperity. When I wrote you I did not know and understand that I was a child of God, and did not know that we could claim so much. I thank God for leading me to the light. I am much better in health, and during the last week the Lord has placed me in a better house and in a better location, and has raised up friends for me who have ministered to all my needs.—*Mrs. M. A. L. T.*

*Oakland, Cal.*—I am so thankful to the blessed Truth for the healing of my eyes. My little son is also coming along splendidly. Since receiving your prosperity bank my husband has received a raise in salary, a thing we did not think possible where he was. He also received word he had passed the government examination, which he took ten months ago.—*Mrs. J. C. F.*

*Webster Groves, Mo.*—My aunt, whose property was in a seemingly hopeless way, asked me to tell you it is now safe and her mind and heart greatly relieved. She is very grateful to God for the help received.—*M. L. H.*

*Rochester, N. Y.*—I wrote my letter to you on Sunday, and on the following Wednesday my father obtained a position.—*A. E. C.*

*Lyons, Iowa*—I am being helped a great deal and thank God for same. My business is improving each day.—*Mrs. S. L. W.*

*New York, N. Y.*—I do not think my letter had reached you when my husband had an offer of a fine position.—*Mrs. W. P.*

*Walla Walla, Wash.*—I have been very successful in my work this last month, and thank God for the help received.—*E. H.*

*Los Angeles, Cal.*—About two weeks ago I requested help in overcoming debt, and almost immediately the pressure seemed to let up and I suffered less from worry and have made wonderful progress in overcoming the load I carried.—*R. M. C.*

*Indianapolis, Ind.*—I have secured a position. The evening before I received the telegram to come, I spent over an hour in prayer and felt perfectly sure that God was car-

ing for me. I went to bed about ten-thirty, and the message I received in the morning was sent at eleven-thirty the night before.—*E. A.*

*Fall River, Mass.*—My faith has been strengthened and life has a different outlook. More than all else is the realization that all fear has been taken away.—*M. E. B.*

## FREEDOM

*Navasota, Texas*—Previous to writing to you I took from fifteen to twenty grains of morphine daily, now only three, and I shall soon be made whole. I have also fully overcome the addiction to whiskey.—*D. L. P.*

*Denver, Colo.*—I asked your help about a month ago in overcoming the morphine habit, and have been entirely cured of it. Thank God.—*Mrs. M. J. H.*

*Yonkers, N. Y.*—I cannot put into words the wonderful good I have received through the teaching of your Society. My heart felt a lightness which I had never known before when I first read *UNITY*. It was such a joy to me that I read and re-read it over and over again, and especially was I delighted to find that *UNITY* stood for vegetarianism which means more to me than I can say. I only wish more metaphysicians were strict in this particular. It appeals to me as being very necessary.—*E. M. W. G.*

*St. Louis, Mo.*—I am extremely happy today. I have an inward joy which I cannot explain in words. It all comes from the Christ consciousness within me, and I feel so greatly and wonderfully uplifted. I feel healthy, prosperous and happy. I know that all that the Father hath is mine by my divine birthright as his child. The abscess in my head is perfectly well. I have never felt better spiritually, mentally and physically than I do today. I am no longer a slave to tea and coffee and the desire for flesh eating has left me. I had all my life, until coming into the Truth, the disagreeable habit of biting my finger nails, which spoiled the appearance of my hands. I have completely overcome that and my nails are now perfect.—*E. C.*

*Bellflower, Mo.*—I have given up eating meat and find that I do not care for it at all.—*Mrs. F. E. M.*

*East Aurora, N. Y.*—My sister gets the *Weekly Unity*, and I like it fine. Through reading it I am getting to be a vegetarian.—*I. C. H.*

My husband wrote you two months ago to treat me for the claim of rheumatism. (As I wrote that word it looked so small to me that I unconsciously wrote it small.)

With a heart full of thankfulness I write you that I am improving spiritually and physically. I must tell you of the good things that have come to us. Six months ago we gave up all sexual thought; we sleep together as little children would. I gave up meat eating long ago, but in the last two months we have both overcome the eating of eggs and milk. We still use butter, but that too, will go. My husband has overcome meat eating and is now overcoming the tobacco habit. Every hour I praise God for the wonderful good we have received. God's blessings be upon you always.—*A. S.*

*Mobile, Ala.*—Since joining the Society of Silent Unity I have received great light and truth; also my family have been blessed and healed and made free by coming into the knowledge of the Law. We have been made free from all strong drinks and drugs, all flesh diets and their substitutes. Bread, vegetables, fruits, grains, nuts and water are our food and drink. We have been blessed spiritually, physically and financially, and desire to know more and do more to help others. At present I have a prosperity bank and the Lord is sending great blessing along these lines.—*S. H.*

*San Francisco, Cal.*—I have been going almost entirely without meat for over a year and feel better for it. Juicy steak and pot roasts no longer tempt my appetite.—*A. C. P.*

*Middletown, Ohio*—I am living on a vegetarian diet and do not care for meat any more. I am in better health than I ever was.—*E. K.*

*Berkeley, Cal.*—I am living the regenerate life, and wish to live closer and closer to my Father, knowing that what I do for myself is for all. Universally one cannot do a thing without it affecting all. If we would only realize that we are our brother's keepers, we would make the path easier for our brethren.—*M. A. H.*

*Calgary, Alberta, Canada*—I look forward each week to the coming of *Weekly Unity* as a blessing indeed. It has been such a help to me in every way. Through its teachings we have become vegetarians. I have a much more hopeful outlook on life, as my thoughts have been raised to a higher plane.—*Mrs. J. A. P.*

*Little Rock, Ark.*—In November I wrote you in desperation of my son's career of dissipation, and that he was going to destruction. It seemed only a miracle could save him. God heard your prayers and my cry of distress, and

my son began at once to change. An unlooked-for message came from California for this boy to come out there. He was then, after six weeks of comparative sobriety, in better health and anxious to go. He continued to improve, leaving off drinking entirely, and most of his smoking. He has now succeeded in getting work, for the first time in his life.—*A. W. G.*

*Tacoma, Wash.*—My husband has quit drinking and his rheumatism is fast disappearing.—*H. W. H.*

*Nashville, Tenn.*—When I received your letter I was overjoyed, and it seemed as I read the words a light passed over my eyes, and I cried with joy. I am feeling happy, and my heart is filled with love for every one. My husband has not touched a drop of liquor since I last wrote you.—*Mrs. J. B. F.*

*Mountain Home, Idaho*—Some time ago I asked your prayers to help me with my son, to break him of the habit of cigarette smoking and drinking. I have received a letter from his wife, and she says there is a marked improvement in him, and that he is beginning to dislike tobacco.—*Mrs. M. M. K.*

*Phoenix, Ariz.*—My son is cured of smoking cigarettes. Mrs. D. has returned to her home. She was better before my letter reached the office.—*Mrs. M. F.*

*Butler, Okla.*—Your prayers have helped us to overcome the tobacco habit.—*F. E. L.*

*Duluth, Minn.*—Mr. A. wishes to thank you, as he feels that the tobacco habit is conquered.—*Mrs. G. D. A.*

*New Bern, N. C.*—Some time ago I wrote you for my brother who was drinking heavily; in fact, he seemed a hopeless drunkard. Very soon after there was a change and now he is not drinking at all. It is certainly wonderful.—*Mrs. D. C. J.*

*Dorchester, Wis.*—I began to read UNITY three years ago, and we have had no drugs nor doctors in the house since. I have not eaten meat in that time and have now given up tea and coffee. I pray daily for faith and understanding, and receptivity to the Spirit. My little boy H., eight years old, is also receptive. He says many Truth statements, and is faithful to them. He took the warts from his hands with this statement: "In the name of Jesus Christ, vanish." He made the demonstration unaided and it was his first.—*Mrs. W. R. M.*

*El Paso, Texas*—My husband informed me yesterday that he was through with whiskey.—*Mrs. D. W.*

## NOTES FROM THE FIELD

The Ontario Truth Circle is the name of a new organization recently started in Ontario, California. Meetings are held each Sunday afternoon at three o'clock in the basement of the Public Library.

The New Thought Temple of Truth of Portland, Oregon, is now incorporated under the laws of the State, with the usual powers of a religious body. Rev. Perry Joseph Green is pastor, teacher and healer.

The Metaphysical Headquarters and Library, 220 Post Street, San Francisco, carries a stock of Unity publications and can supply UNITY subscribers and friends.

Mrs. Sarah F. Meader, metaphysician, teacher and healer, at 10 Kenwood Terrace, Lynn, Mass., holds classes for instruction every Thursday at 3 p. m. Sunday Services at 4 p. m., at New Thought Reading Room, 130 Market Street. Metaphysical literature on sale. Absent healing through correspondence.

*Porterville, Cal.*—We have a class which meets in Porterville every Sunday and Thursday. We are nearly through with the Cady Lessons. I find there is a great truth in "Freely give, freely ye shall receive," for I feel such an inspiration when I go to class. All that I need to say just seems to come to me. (I have just said in the Silence, "It is not I, but the Father within me, he doeth the work.") I have always before me the ideal of the Christ standard, and feel so happy. We live four miles from Porterville, and there is plenty of work on this ranch, but I pin my studies on the wall and just have a lovely time, knowing that in His presence I abide.—*Mrs. J. W.*

*Malden, Mass.*—I have gotten along wonderfully well financially. Many little things have come about that have helped me along. I find the monthly UNITY a great comfort and help. I read it the last thing every night, and always keep my mind on the beautiful thoughts expressed in it.—*Mrs. R. M. S.*

*St. Louis, Mo.*—I have been a reader of UNITY for several years past and have been wonderfully helped and blessed through your teachings. About three years ago you prayed with me for deliverance from insomnia, and I am thankful to say I have been free ever since.—*Mrs. W. B. K.*



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ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

### CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

## OUR VEGETARIAN NUMBER

For the second time in the history of the **UNITY** magazine we are issuing a special number on vegetarianism. The first vegetarian number was published February, 1911, and it was so blessed in its ministry that we have thought it well to again take up the subject in this way.

In our teaching vegetarianism occupies an important place; the reasons have been given in the foregoing pages. But it is merely one of the factors in spiritual development. We give it special attention occasionally because it is so generally overlooked and so seldom taught.

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## HUMANE EDUCATION

A large part of the overcomer's work is unlearning what he has been taught in childhood. When one comes into an understanding of the Truth, he feels inclined to lament that he was not taught in his early life the principles of Being and their application. He sees that his way as an overcomer would be much easier, if he had not built into his consciousness error states of mind.

The new age into which we are pressing will meet the great need of Truth teaching and training of children. In times past the schoolteacher was supposed to be the chief factor in the education of the little ones; but, with the general awakening which the race is experiencing, there is manifest a tendency on the part of the parents and all who have the care of children, to shoulder their part of the responsibility. They are inquiring what they shall teach and how it should be presented; but what is still more praiseworthy, they are considering as never before the power and influence of their example.

A part of every child's education should be along the lines that tend to make him humane. In many homes a "drumstick" is thrust into the baby's little fist as soon as he is able to hold anything, and he learns to like the taste of chicken. He grows up believing that it is right and neces-

sary for animals to be killed for food, and he usually goes through life without ever stopping to consider the matter, because he was not properly instructed in his youth. If he had grown to manhood without knowing of animals being killed for food, and had never tasted flesh, he would be shocked at the idea of eating meat. This illustrates the power of early training.

The mother who wants her child to grow up in the consciousness of Universal Love should not only set the example in the food she places on her table, but she should also teach the child directly to consider the rights of all living creatures, and help him to grow up in love and good-will toward them. The child must of necessity come into relations with the birds and beasts about him, and the parents can see to it that his earliest associations with them are those of interest and of harmony. Of course parents should refrain from putting into the hands of children a gun or any other destructive instrument.

One of the great factors in forming a child's character is the books he reads. Every child should have his reading matter carefully selected for him. So many societies and individuals are active in distributing humane literature, that there is no reason why any home should be without some good books and papers that will help to cultivate in children, kindness and mercy.

As an example of what a large newspaper may do in humane work among children, the *Kansas City Star's* "Little Stories for Bedtime" are worthy of mention. These stories are all about animals, and the author, Thornton W. Burgess, puts his love and good-will for the "Little People of the Green Forests and the Green Meadows" into what he writes so sweetly, that the children delight in his stories and the grown people enjoy them, too. The practical benefit has been demonstrated by the fact that one thousand children have formed "The Bedtime Stories Club," thus expressing their willingness to show love and mercy toward animals.

Mr. Burgess gives many facts in natural history, and children learn to know the different animals and their habits



without mechanical study. For instance, the otter's home is described in this interesting way:

No one had ever heard of a Mrs. Joe Otter, and yet if there wasn't a Mrs. Joe, how was it that Grandfather Frog and Peter Rabbit and Jerry Muskrat all three had seemed to see two little brown heads where the Laughing Brook comes into the Smiling Pool? For a while they talked it over between themselves. Each was sure that he had seen two. It was only for a moment, and then there was nothing to be seen. It was all very mysterious.

\* \* \* \*

"I don't know, but I'm going to find out," said Peter, hopping up. "I'm going to go right straight up the Laughing Brook and look for his home. If he's got one, I don't believe he can hide it from me." With this, off started Peter, lipperty-lipperty-lip.

\* \* \* \*

Up the Laughing Brook went Peter. Now he had no more idea than the man in the moon what kind of a home Little Joe Otter would be likely to have. He knew that Jerry Muskrat has two kinds of a home—one a hole in a bank and the other a house in the Smiling Pool. He knew that Paddy the Beaver builds the same kind of homes, only better. He knew that Billy Mink sometimes makes his home in a hollow log and sometimes under an old brush pile and sometimes in a hole under a stump. Billy is not particular as to where his home is, but Peter didn't know where to look for Little Joe's home.

"He lives in the water even more than Billy Mink does, almost quite as much as Jerry Muskrat does, so I guess he probably has a home right close to the water," thought Peter. Then another thought struck him. He remembered that Jerry Muskrat makes his entrance to his home in the bank under water, where it cannot be seen from the bank. If Little Joe was to do the same thing, he, Peter, might just as well look for a needle in a haystack. However, Peter is not easily discouraged. He hopped along, up one bank of the Laughing Brook, looking and looking for holes. Every hole he came to he examined with the greatest care. He sniffed and sniffed at each one, hoping to get a whiff of Little Joe Otter. When he had gone a long way up the Laughing Brook he crossed it on an old log and went back down the other side looking and looking just the same.

But with all Peter's looking he didn't find a thing.

\* \* \* \*

Now, though Peter Rabbit didn't know it, he had walked right straight over the home of Little Joe Otter. Lots of other little forest people had walked over the home of Little Joe Otter without ever guessing it. You see Little Joe is just as smart in building a home as he is in everything else. Little Joe believes that a home is just for those

who live there, and, therefore, that it is a secret which no one else should know. He had found Mrs. Joe far away on the Big River and had brought her back with him up the Laughing Brook to the Smiling Pool and through the Smiling Pool up the Laughing Brook once more to the place he had picked out for a home. They had come right through the Smiling Pool while Grandfather Frog was sitting on his Green Lily Pad, and Jerry Muskrat was sitting on the Big Rock talking to Peter Rabbit, who was sitting on the bank. Only once had they shown their little brown heads above the water, and this was when Peter and Jerry and Grandfather Frog had thought they saw double. You see Mrs. Joe was very, very shy, and so Little Joe wanted her to become acquainted with the Laughing Brook and her new home before he introduced her to his friends and neighbors.

The place he had chosen for a home was close beside one of the deepest pools in the Laughing Brook. Growing close to the bank was a big tree with spreading roots. The bank was steep and mossy. All about grew the Green Forest. It was very lovely there; also it was very quiet, and you probably would have called it very lonely. But it was just such a place as otters love.

\* \* \* \*

Now you know Little Joe Otter can stay under water a long time. Mrs. Joe showed him just where she wanted the front door deep down under water. Then they took turns making a long, nice hallway, slanting up from that underwater doorway. When it was high enough to be wholly above water they made the nicest little room and then began a doorway which would lead out between two roots of the big tree. At first they didn't open this doorway, because you see they had no need of it. They just made the hall and left the door closed, so there wasn't a thing to show where their home was. When they wanted to go out they just slid down their front doorway into the little pool and then swam clear across it before they came up. This was so that if any sharp eyes happened to see them, they never would guess where they had come from. When it was all done, they spent their time swimming and diving.

Some of these stories have been published in book form and can be had of the publishers, Little, Brown & Company, Boston, Mass.

Another paper that has helped to spread humane interest is *Our Dumb Animals*, organ of certain humane societies in Boston, Mass. Their books and leaflets can be obtained by addressing the American Humane Education Society, 180 Longwood Ave., Fenway Station, Boston, Mass. This literature is not altogether in harmony with our

teaching, but each number of their periodical contains some good points.

The following clipping from *Our Dumb Animals* shows the tenor of their teaching:

All about us at this season of the year are thousands of bird babies. Every apple and pear tree, every shade tree, is a bird nursery; the vine on the porch, the barn eaves, the grass in the meadow, each has its hidden, happy nest full. Blessings on the bird babies! Don't disturb their little nests when the mother is away hunting their food. The boy who protects the little bird homes is much more of a boy than the one who tries to make a big egg collection.

### CONCERNING THE UNITY INN

A feature of the local work at the Unity Center is the Inn, which is located just south of the main building and opens into the Unity garden. The Inn has occupied its present quarters for a little over a year and has been steadily improving and increasing. The service is cafeteria, so that every one may see just what he is getting and may be served without any delay.

The object of the Unity Inn is to provide vegetarian meals for the workers and students at Unity, and to demonstrate in a practical manner that the vegetarian diet is perfectly logical and appetizing. Special care is taken to develop the flavor and digestibility of all the foods served at the Inn, but the atmosphere of a sanitarium is avoided. The patrons of the Inn certainly show that the vegetarian diet is conducive to good health, good humor and brawn. There is laughter and happiness at all times and the spirit of sunshine pervades the Inn always.

A small stock of goods is carried in the front part of the Inn to provide any who wish to cook at home with the food specialties. These are also shipped out to such Unity people as wish to try the vegetarian diet and the special nut foods.

In cooking at the Inn the following oils are used: For pastries and deep frying, Crisco; for frying and sauteing, cotton seed oil (Wesson Oil or "White Clover"); for seasoning fresh vegetables which will be cooked only a short

time, olive oil, peanut oil, Kaola or Ko-Nut. Kitchen Bouquet and Veg-Ex are used for seasoning and in gravies. Nutfoda and Nutcysa are used for high protein foods and in loaves, etc. Dixie Cereal is served for a drink.

The above foods are manufactured by the following firms:

*Crisco and White Clover Oil*—Proctor and Gamble, Cincinnati, Ohio.

*Wesson Oil*—Southern Cotton Oil Co., Chicago, Ill.

*Peanut Oil*—Reid, Murdock & Co., Chicago, Ill.

*Kaola*—The Kaola Co., 20th and Roosevelt Sts., Portland, Oregon.

*Ko-Nut*—India Refining Co., McKean and Swanson Sts., Philadelphia, Pa.

*Nutfoda, Nutcysa, Dixie Cereal, Vegetable Gelatine*—Nashville Food Factory, Madison, Tenn.

*Veg-Ex (Millennium Extract)*—J. W. Beardsleys' Sons, 690 Frelinghuysen Ave., Newark, N. J.

*Kitchen Bouquet*—Palaisaides Mfg. Co., Hoboken, New Jersey.

The following firms make a specialty of vegetarian foods. They could no doubt put you in touch with a local dealer and would be glad to quote you prices.

*Colorado Sanitarium Food Co.*, Boulder, Colo.

*Christian Natural Food Co.*, 2527 7th Ave., New York City.

*Carque Pure Food Co.*, 1605 Magnolia Ave., Los Angeles, Cal.

*Good Tidings Food and Canning Co.*, Melrose, Mass.

*Kellogg Food Co.*, Battle Creek, Mich.

*Nebraska Sanitarium Food Co.*, College View, Neb.

*Iowa Sanitarium Food Factory*, 1317 Des Moines St., Des Moines, Ia.

*Nashville Food Factory*, Madison, Tenn.

*Sanitarium Food Co.*, Sanitarium, Cal. (Napa Co.).

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*Berea, Ohio*—We certainly find much good in UNRRY. My husband and I can hardly wait until it comes.—Mrs. A. H.

### FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the July UNITY:

#### CLASS THOUGHT

July 20 to August 20, 1915

Held daily at 9 p. m.

*In the Presence and the Power of the Living Christ I proclaim my Perfect Health.*

#### PROSPERITY THOUGHT

July 20 to August 20, 1915

Held daily at 12 m.

*In the Presence and the Power of the Living Christ I proclaim my Prosperity.*

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### TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Charles Baker, 2417 Ave. E., Galveston, Texas.

H. Wallace Clifton, 908 Mosby Ave., Memphis, Tenn.

Mrs. Lizzie Schofer, 522 Bingaman St., Reading, Pa.

Mrs. Anna Temple Packer, 1825 East 9th St., Trenton, Mo.

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### UNITY CORRESPONDENCE SCHOOL

*Urbana, Ill.*—Since taking the first lesson I find I cannot eat anything containing milk, butter, eggs, cheese or animal fat or meat of any kind. I find plenty to eat and the strange thing about it is I never get hungry. Surely "man does not live by bread alone." I cannot express my joy at this, for I have tried for years to be a vegetarian, but being compelled to eat at a table where everything was highly seasoned I would get hungry for the old foods or rather I

thought it impossible, and lived in the thought that maybe some time I would be situated differently and would then become a vegetarian. I am so thankful I do not have to wait. The appetite left me. I felt a sense of freedom, and it was done. I feel towards you Unity people like the ugly duckling when it found the wild geese, because I have been so ostracized for being queer all my life. I had scruples against marriage because Jesus and Paul were my guides. Then, too, I never could quite understand my feeling against death. I looked upon my body as indestructible, but knew not why. I saw that I could easily heal it, then why not preserve it. So I am with you in the regeneration, and look forward to my lessons with much pleasurable anticipation. Surely "the letter killeth, but the Spirit giveth life." I am receiving so much in the Silence that I am content to wait. The feeling of hurry has left me.—C. B.

Quincy, Ill.—I am ready for the questions on the sixth lesson. It is all so wonderful, so real, that I wonder how I lived before I found it. There have been so many things made clear, so many things done, that I see are the direct result of the one great Cause. To me it is more wonderful than the fairy tales I believed when I was a child. The difference is, I looked for fairies in vain, and here through the study of Truth, though I run into disappointments quite often, I can find the cause, and too, there are so many good things to make up for the disappointments. Our Father bless you and your work.—N. M.

Manchester, Iowa—I am sending Lesson Four, and I hope it will show progress. Each succeeding lesson seems more beautiful to me than the last one, and I know I am growing in understanding of the Truth. I am so glad that I began the study when I did, for it helps so much in understanding all other Unity literature, and the Bible also. These revelations of Truth and all the happy moments spent in study cover all mistakes and blunders I may make in writing the lessons. It is doubly hard for me to get my lessons, as I have to study the spelling of words and their meaning first, having "picked up" this language myself. But even in my snail's path I am so happy in reading and studying the Truth, and only wish all others would read and believe and rejoice. Since I began taking the *Weekly Unity* I feel drawn closer, and I know much more what you are doing every week, and it surely is a comfort to me. I do not read any other literature. The world and its ways are not pleasing to me. I give Unity literature whenever I can. I do not try to preach, but tell them about it, and let everyone see it in his own light. I have learned to trust and trust. When God is with me, who can be against me. God bless all the Unity teachers in their ministry.—Miss M. H.

Washington, D. C.—I have had a wonderful illumination in studying Lesson Four, and in searching the Scriptures by means of the references given with the accompanying booklets. The shadows

are all fleeing away through this reality of the Christ within of which I am conscious. I am very grateful for the help I have received.—*J. J. D.*

*Ridgefield Park, N. J.*—Accept my heartiest thanks for the wonderful power that is coming to me through the study of these lessons. Since studying Lesson Two I have been able to demonstrate most wonderfully over a chronic pain in the digestive organs, which has been the bane of my life for over fifteen years. I not only tried everything I heard of, but had a specialist, and was in the hospital twice, both times having several operations. When this attack came on about six weeks ago it shook me to the very foundation, as I was and had been faithfully holding the "perfection and holiness of God" for this, his temple. But undoubtedly it was not as pure and holy as it should have been. When the pain was unendurable I cried to God to take the life he had given me, and in the same breath praised and glorified him for preserving it to a realization of my glorious kinship to him. However, the inharmony continued at intervals, night and day, until about a week ago; and during that time I did some thorough house-cleaning, routing out the pride and selfishness, which I now know caused the pain, with the highest affirmations of life and love. I now feel only the free-flowing life and love of Christ in every atom of this, his temple.—*Mrs. R. H. C.*

### UNITY LITERATURE

*Pittsburg, Pa.*—It is one year and a half since the UNITY magazine first came into my hands and during that time Unity literature has been meat and drink to us. In spiritual matters our lives have been transformed and we are new creatures. Your interpretation of the Bible is just what I have been looking for all my life. The literal orthodox interpretation never meant anything to us, although both my husband and I were for years members of a church.—*Mrs. J. C. H.*

*Missoula, Mont.*—I have received much benefit and help through the dear UNITY magazine, and we look forward to its coming with pleasure. My mother was healed of kidney and bladder trouble through your ministrations a year ago and has been greatly helped mentally by reading UNITY.—*M. O. M.*

*Washington, D. C.*—UNITY magazine improves with each number and I cannot tell you of all the help and comfort it has been to me. Many articles in the March number seem to have been written just for me, and it is the same with the *Weekly Unity*. May your good work cover the whole earth and all its people.—*V. M. B.*

*Elyria, Ohio*—While I am not yet in perfect health, there are days at a time when I could not feel better, and I am conscious of a life and buoyancy I never knew before. I think I would have been tempted to end my life had I not found that old copy of UNITY left in

the attic of the house when we moved in last fall. I have been a Christian worker for twenty-five years, but only now has my religion been of real use to help me in my life problems.—*Mrs. S. H. S.*

*Berkeley, Cal.*—Mr. Fillmore's writings have been such a comfort to me. The little booklet, "A Talk On Christian Healing," is a wonderful inspiration to me. Your "Temple Talks" have done much to help my spiritual development.—*Mrs. B.*

### THE UNITY BULLETIN

The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

### TO AUTHORS AND PUBLISHERS

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

### TRACTS ON VEGETARIANISM

For further reading on this subject the following tracts are recommended:

*The Vegetarian.* Contains several important articles on food efficiency and the principles of vegetarianism. Price 2 cents.

*Is the World to Stop Eating Meat?* A sixteen-page tract dealing with some of the essentials of this subject. Price 5 cents.

*Eating, Drinking and Thinking to the Glory of God.* This little booklet gives Bible texts showing authority for a diet that will best aid man in the cultivation of the spiritual powers. Price 5 cents.

*Flesh-Eating Metaphysically Considered.* Shows the effects of meat eating upon man's thinking. Price 5 cents.

*Does the Bible Justify Flesh-Eating?* Gives Scripture passages to prove that the Bible does not sanction flesh-eating. Price 5 cents.

*This list of tracts will be mailed to one address for 15 cents.*



## IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of July to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

## OUR EXCHANGES

- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crist Co., Coopertown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW.** H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With *UNITY*, \$2.
- BUSINESS PHILOSOPHER.** A. F. Sheldon, editor, Libertyville, Ill. \$2 a year. With *UNITY*, \$2.50.
- CHRISTIAN.** T. J. Shelton, editor, Denver, Colo. \$1 a year.
- THE COMFORTER.** Florence Crawford, editor, Portland, Ore. \$1.50 a year. With *UNITY*, \$2.
- DAS WORT (German).** H. H. Schroeder, editor, St. Louis, Mo. \$1.25 a year. With *UNITY*, \$1.75.
- EXPRESSION.** Alma Gillen, editor, 157 Brompton Road S. W., London, England. England, 6s 6d; America, \$1.58. With *UNITY*, \$2.
- NAUTILUS.** Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With *UNITY*, \$2.
- NOW.** Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER.** Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- THE DAY STAR.** Topeka, Kan. 50 cents a year. With *UNITY*, \$1.25.
- THE EPOCH.** Mrs. Lily L. Allen, editor, Ilfracombe, England. \$1 a year.
- THE GLEANER.** Dr. W. John Murray, editor, New York City. \$1 a year.
- THE MASTER MIND.** Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.
- THE SCIENCE OF LIFE AND HEALTH.** Robert E. Han-  
non, editor, Jamaica Plain, Boston, Mass. \$1 a year.
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in the heart of you,

In its deepest depths, in  
its inmost place,

Will be written in every  
part of you—

In your hands, in your feet,  
in your eyes, in your  
face!

Will be written that “who-  
so runs may read,”

Then to the heart of you  
take heed!

—SAIDEE GERARD RUTHRAUFF.

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GOD is not dumb, that  
He should speak no more;  
If thou hast wanderings  
In the wilderness  
And find'st not Sinai,  
'Tis thy soul is poor;  
There towers the mountain  
Of the Voice no less,  
Which whoso seeks shall find;  
But he who bends,  
Intent on manna still  
And mortal ends,  
Sees it not, neither hears  
Its thundered lore.

—Lowell.



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## THE LIVING WORD

**O**H EARTH! thou hast not any  
wind that blows

Which is not music; every weed of thine  
Pressed rightly flows in aromatic wine;  
And every humble hedgerow flower that  
grows,

And every little brown bird that doth  
sing,

Hath something greater than itself, and  
bears

A living word to every living thing,  
Albeit it hold the message unawares.  
All shapes and sounds have something  
which is not

Of them; a spirit broods amid the grass;  
Vague outlines of the Everlasting  
Thought

Lie in the melting shadows as they pass;  
The touch of an Eternal Presence thrills  
The fringes of the sunsets and the hills.

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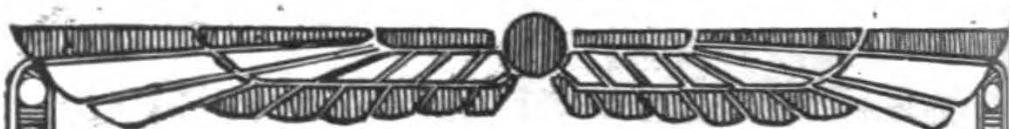
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**I**S THIS a time to be cloudy and sad,  
When our Mother Nature laughs  
around,  
When even the deep blue heavens look  
glad,  
And gladness breathes from the blossoming ground?

There are notes of joy from the hangbird  
and wren,  
And the gossip of swallows through all  
the sky;  
The ground-squirrel gayly chirps by his  
den,  
And the wilding bee hums merrily by.

There's a dance of leaves in that aspen  
bower,  
There's a titter of winds in that beech-  
en tree,  
There's a smile on the fruit, and a smile  
on the flower,  
And a laugh from the brook that runs  
to the sea.

And look at the broad-faced sun, how he  
smiles  
On the dewy earth that smiles in his  
ray,  
On the leaping waters and gay young  
isles!  
Ay, look, and he'll smile thy gloom  
away.

—Bryant.



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## CONSISTENCY

O H, LOOK at that!"  
"That dreadful cat!"  
"He's got a bird!"  
"Upon my word,  
This must be stopped!"  
The poor thing hopped  
Upon the sill—  
"Oh, so you will  
Catch birds, sly sir—  
You fiend in fur!"  
"Just choke him—so,  
And he'll let go."  
"Is it quite dead?"  
"Yes!" "Cuff him, Ned!"  
"There, now! Scat! Scat!  
You cruel cat!"  
And then they all sat down to eat  
A meal of fish and fowl and meat!

—Our *Dumb Animals*.

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**This book is under no circumstances to be  
taken from the Building**

[illegible]



